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AMERICAN Missionary Register.

NOVEMBER, 1820.

Reports of Societies.

TWENTY-SIXTH REPORT OF THE LONDON MISSIONARY SOCIETY.

DELIVERED AT GREAT QUEEN-STREET CHAPEL, LONDON,

ON THURSDAY, MAY 11, 1820.

*Secretaries, Rev. George Burder and Rev. John Arundel—Treasurer,
William A. Hankey, Esq.*

THE London Missionary Society occupies, at the present time, *forty-seven Missionary Stations*, and maintains in its service, exclusive of Females, Mechanics, and Farmers, *eighty-five Missionaries and Catechists*. The Annual Report of an Institution, occupying so extensive a field of labour, and pursuing its operations with so much perseverance and energy, must, of course, be interesting to the religious community. In preparing the following Abstract, we have, therefore, selected the leading facts, in relation to each of its Missionary Stations.

The Directors commence their Report with an account of their operations in the Islands of the Southern Ocean. From that quarter, however, the information comes down only to the close of 1818, and is neither so recent, nor so interesting, as that communicated in our second and third numbers.

SOUTH SEAS.

The number of Missionaries being increased by the arrival of those who sailed in the *Harriet*, &c. in 1816, the brethren judged it expedient to divide their labours among several of the islands; but, before the intended separation took place, a general meeting of the inhabitants of Eimeo and Otaheite was held in the district of Papetoi in the former island, after the example of our annual meeting, when about 2,000 of the natives assembled, and formed a Tahitian Auxiliary Society, in aid of the Parent Institution. Mr. Nott preached on the occasion, and Pomare delivered a sensible and appropriate address, and proposed, as they have no money, that contributions should be made in the productions of the Islands.

The proposal was adopted with great cordiality, the rules of the Society were agreed upon, and, being afterwards printed, were posted up in the most conspicuous places. Pomare was appointed President, and various Chiefs, Treasurers, and Secretaries. The natives returned to their homes delighted with the transactions of the day, which were certainly very remarkable, and will be recorded by future historians of the church with no small degree of pleasure; for it deserves to be remembered that the first Society formed in the Georgian Islands had for its object the propagation of the everlasting Gospel.*

The brig *Haweis* having been launch-

* Similar Societies have since been formed in the islands of Huabeine and Raiatea.

ed, and her rigging completed, preparation was made for the removal of the brethren to their several stations in the Georgian and Society Islands. Messrs. Bicknell, Crook, Tessier, Darling, and Bourne, were appointed to Otabeite; Messrs. Hayward, Henry, and Platt, to Eimeo; Messrs. Davies, Nott, Barff, Ellis, Orsmond, and Threlkeld, to the Leeward islands. The brig first sailed from Eimeo on this service in the month of June (1818,) which, having effected, she finally left the islands with a cargo of native produce for New South Wales, on 1st of Jan. 1819, having on board Mr. Hayward, Missionary, who was about to visit the colony for the benefit of his health, and arrived at Port Jackson on the 17th of February.

GEORGIAN ISLANDS.

Otaheite.

Mr. Wilson, who with his family, removed to the old station at Matavai in Otaheite, before the general separation of the brethren, established a school, in which there were about 150 adults and children. He was afterwards joined by Messrs. Tessier and Darling, who assisted in the school; a Sabbath-school has also been formed, in which about 60 adults and children are catechised. Mr. Wilson preaches to the natives twice every Lord's Day, and on the Wednesday evenings, and also holds frequent meetings with the people for religious conversation. Several new chapels, capable of holding about 500 persons each, have been opened in neighbouring districts.

We are greatly concerned to state the serious loss sustained in this station by the death of Mrs. Wilson, who, from her knowledge of the language, was qualified for great usefulness in the schools.

Wilks's Harbour.—Messrs. Crook and Bourne labour at this station. From 70 to 100 of the natives assemble every morning and evening, when he explains a few verses of the Scriptures to them. The business of the school succeeds the morning service; many read the Scriptures with propriety and understanding; and some old men, who cannot read, have learned to repeat the whole of the Spelling Book, which contains many texts of Scripture, merely by hearing others. Mrs. Crook

and her daughters teach a school of girls, who improve in their learning, and can use their needle well. A Chief in the neighbourhood has engaged to cultivate a piece of land with cotton, and the prospect of civilization there is encouraging. Mr. Bourne superintends a school, about a quarter of a mile from Mr. Crook's residence.

Papepikaa, in the district of Papeuridi.—Messrs. Bicknell and Tessier labour together at this station, but we are sorry to find that Mr. Bicknell's health was in a very precarious state.

Eimeo.

Mr. Gyles, who went out in the capacity of cultivator, arrived on the 14th of August, (1818,) and having procured a piece of land, set up the sugar mill, with its apparatus, assisted by Messrs. Darling, Platt, and G. Bicknell; but it was with much difficulty the natives could be induced to labour in clearing the land and other needful operations; hope, however, is entertained, that habits of industry will be gradually acquired. The Missionaries were about to plant the cotton tree, which they trust will succeed, as the land appears to be remarkably fertile. Messrs. Henry and Platt are stationed at *Papeloai*. As to the Mission, generally, in the Georgian islands, the Directors are happy to state that appearances are very encouraging.

The Gospel of St. Luke having been translated into the language of the natives, the Missionaries, animated by the reception of a large supply of paper, liberally afforded in addition to former grants, by the "British and Foreign Bible Society," extended their proposed edition of 1500 to 3000 copies; about 2000 of which were eagerly purchased in Eimeo and Otaheite only, by cocoa-nut oil and other articles of native produce.* Among the interesting events which have occurred, the Directors consider a meeting which had been held, on the opening for Christian worship, a large place which had formerly been occupied by the infamous Society of the Arreouys.

* Upwards of five tons of the cocoa-nut oil, partly paid by the natives for books, and partly as subscriptions to the "Tahitian Auxiliary Society," has been received, and sold in England.

SOCIETY ISLANDS.

The brethren Davies, Ellis, Orsmond, and Williams, were received with great kindness at Huaheine by the people, who readily assisted them in erecting their dwellings, and a printing house. Tapa, and other chiefs from Raiatea paid them a visit, soliciting Missionaries to be sent thither; the brethren embraced an early opportunity of going to that island; they found Tapa to be a moral, steady, and industrious man; and judging this to be a call of Providence, they decided on making it a Missionary station. It had been ascertained that Indian corn would succeed, and Mr. Threlkeld, who had witnessed the valuable effects of castor oil in some of the diseases of the natives, hoped to produce it abundantly, as the tree, from which it is made, flourishes in that island. He also thinks that opium may be raised.

The translation of St. Matthew's Gospel, and of the Acts of the Apostles had been completed; and it is probable that the latter, at least, is now printed, and in the hands of the natives. The vocabulary which was commenced some years ago is continually receiving accessions; Pomare, and several of the more intelligent natives, assisted in furnishing words for that purpose. Some progress has also been made in the formation of a Tahitian grammar.

Mr. Hayward's leaving the islands for the benefit of his health, has been already mentioned; on his arrival in New Holland, the Rev. Mr. Marsden, that judicious and indefatigable friend of South Sea Missions, advised him to proceed to England, to confer with the Directors of the best measures to be adopted for the future conduct of the Mission, in the new state of things, which the reception of Christianity has introduced. Mr. Hayward is expected to leave England, with a view to return to the South Seas, in the course of a few weeks.

The accounts received from the islands subsequently to the last anniversary, as well as the testimony of Mr. Hayward, confirm the formerly received intelligence as to the downfall of idolatry, and all the cruel practices connected with it, together with the universal profession of Christianity, the improvement of the native

manners, and the increase of domestic comfort and harmony.

The external religious and moral change, especially in Otaheite and Eimeo, is universal. Public, family, and private worship is every where observed. Theft, fraud, lying, cursing, &c. are seldom or never heard of. Conjugal infidelity is comparatively unfrequent. The female, instead of being, as formerly, the mere servant or slave of the man, is raised to a level with him, as his companion. Every woman now eats with her husband, and the family are united together at the same meal; formerly the males and females ate separately. Domestic broils but seldom occur. Instead of the horrid murder of new-born infants, a practice which has ceased entirely, mothers now show the greatest affection for their children, and even females who once destroyed their infants, manifest affection towards their offspring in a remarkable degree. The offering of human sacrifices, as a part of their idolatry, was accompanied by circumstances of the most shocking barbarity, but no sacrifices, except those of praise and thanksgiving, are now ever heard of. Formerly the sick and aged, being considered as a burden, were almost totally neglected, and sometimes destroyed by their own relatives and friends; now they are treated with humanity and attention.

ULTRA-GANGES MISSIONS.

China.

The great and important work of translating the whole of the sacred Scriptures, both of the Old and New Testament, into the language of China, was completed on the 25th day of November last. Mr. Milne, at Malacca, to whom had been assigned the historical books of the Old Testament, and the book of Job, finished his task on the 12th, and Dr. Morrison completed his on the 25th. Thus, by the blessing of God on the labours of our Brethren, encouraged and assisted by this Society, and by the repeated and liberal grants of the British and Foreign Bible Society, has this great undertaking been brought to a happy termination—an event in which all the members of our Society will no doubt sincerely rejoice, while they indulge the most pleasing hope of

that success, which they trust will follow its wide circulation throughout the vast empire of China. Dr. Morrison mentions, that the Chinese are a reading people; and he derives from this consideration much encouragement amidst all the impediments which have occurred from political restraints, and the inveterate superstitions of the people.

Dr. Morrison has been enabled, in addition to his great work of translating the Scriptures, to proceed with his Chinese dictionary, the alphabetical portion of which is finished, and is found very useful among the Chinese students at Canton, and it is hoped will prove equally so at Malacca. Of the dictionary in its complete form, two more numbers (4 and 5) are nearly finished.

This laborious Missionary has also composed some smaller works, intended to enlarge the minds of the lower classes of the Chinese in the knowledge of mankind generally, and to promote the introduction of Christianity among them.

Four hundred copies of the Chinese translation of the Morning and Evening Prayers of the Church of England, have been bound up together with the Psalter; and a considerable number has been ordered by the Prayer Book and Homily Society for distribution in the East.

Malacca.

From the statements in the last year's Report, the Mission at this place appeared to have advanced to a degree of importance, which could scarcely have been anticipated, considering the shortness of the time which has elapsed since its establishment: subsequent information during the past year, confirms the favourable impressions then made, and enlarges our expectations of its future prosperity. It is, however, with deep and sincere regret we record the decease of Mrs. Milne—a calamitous event, not only to the bereaved husband and children, but to the Mission itself.

The Malay and English school, the Malabar school, and the Sabbath school, under the direction of Mr. Thomsen, we believe, continue to flourish. Mr. Medhurst succeeds well in his Chinese schools; many of the children can repeat the

whole of Mr. Milne's catechism, and give the most pertinent answers to questions proposed in order to ascertain their knowledge. A schoolmaster had discovered a laudable desire to obtain religious information. A Chinese evening school, in which both adults and boys attend for religious instruction, was in a prosperous and promising state.

Mr. Medhurst, with commendable activity, had visited almost every house in Malacca, distributing tracts, and conversing with the inhabitants; with the other brethren he had also sent Chinese tracts and Missionary publications to Siam and Triugana, from which places applications had been made for that purpose. Chinese tracts and Testaments had also been sent to the northern part of the empire; and notwithstanding the extreme jealousy and vigilance of the Japanese, a naval officer succeeded in leaving some in the hands of two natives of Jeddo, also at Pulo Candore, where it is presumed the Gospel was never before carried in any form.

Mr. Milne, having finished the translation of the historical books of the Old Testament, &c. had proceeded with his exposition of the Epistle to the Ephesians—an epistle as he judged peculiarly adapted to the Chinese. This work was expected to be published about the present time; he had also composed and circulated a tract intended to improve a severe visitation of sickness at Malacca.

The printing of the sacred Scriptures in Chinese, has been carried on at the Mission press at Malacca, during the past year, but to what extent the Directors are not precisely informed. The Chinese Magazine has been continued, and about 1000 copies printed monthly. The exposition of the Lord's Prayer is also in circulation. The Indo Chinese Gleaner is likewise continued.

To relieve Mr. Medhurst from the care and labours of the press, and to enable him to occupy a higher station in the Mission, for which his proficiency in the Chinese and Malay languages well qualified him, the Directors have sent out Mr. G. H. Huttman to superintend the concerns of the printing establishment, and they have reason to hope, he will prove

a valuable acquisition to the Ultra Ganges Mission.

For a considerable time past there have been religious exercises daily in the Mission House, in the Malay language, which are conducted by Mr. Thompson, who also preaches once a week in the town. Mr. Medhurst preaches to the Chinese four times a week in four different places. Including services at the Mission House, and in a Pagan temple, the Chinese have set discourses addressed to them in six different places ; and the word of life is published in four languages—in the Malay, in two dialects of the Chinese daily, and in Dutch and English occasionally. The catechetical exercise on the Sabbath is attended by several learned Chinese, who have been providentially brought into connexion with the Mission, as teachers of the language ; one of their motives is to obtain an explanation of such parts of the chapter read in the morning services as they did not understand. These were all born in China, and will probably return thither again.

Of the newly arrived Missionaries at this station mentioned in our last Report, we are concerned to state, that Mr. Milton had suffered long and severely by illness ; but we are happy to add, that his health is restored, and that he arrived at Singapore on the 25th of October last, where he was kindly and hospitably received by the Resident, W. Farquhar, Esq. and had entered on Missionary labours there with a good prospect of success.

Mr. Fleming, who had remained at Madras to supply the place of Mr. Knill until the arrival of the other brethren for that station from England, has left that Presidency and removed to Malacca.

Anglo Chinese College.

The foundation stone of this Institution was laid on the 11th of November 1818, by Major W. Farquhar, late English President and Commandant of Malacca, in the presence of the Dutch Governor Thyszen ; the Hon. J. Erskine, and other English gentlemen, the Commander of the Dutch troops, and the principal inhabitants. The building is in a state of forwardness. The Institution is to be placed under the care of a President, a Board of Trustees, and a managing

Committee, who, with the concurrence of the founder, Dr. Morrison, are to have the entire management of its affairs. The Treasurer and Secretary of this Society, for the time being, are to be perpetual members of the Board of Trustees. The donations of respectable individuals resident in the East, for the erection of the building, including that of its founder, amounted in the early part of the last year to upwards of £2,400 sterling.

A fund proposed by the brethren at Malacca, for the widows and orphans of the Ultra Ganges Missionaries, has been cordially approved by the Directors, who have contributed £100 towards its establishment.

Java.

Mr. Slater having recovered his health, returned to Malacca in November, 1818, and was enabled to pursue his Chinese studies without interruption. In April last he sailed for Batavia, with a view to the revival of the mission in that city, commenced by the late Mr. Supper. On landing he received the most friendly and hospitable attention from Mr. Robinson, the Baptist Missionary. His reception among the people was favourable, and they listen to him with attention. He has distributed among them, from house to house, the Chinese Scriptures, catechisms, spelling books, and other tracts to the amount of about 15,000. During his voyage he had favourable opportunities of distributing various publications at Singapore, Rhio, Lingen, and Borneo.

New Mission at Pulo Penang ; or, Prince of Wales's Island.

It was stated last year, that Mr. Milne expected to be able to commence a Mission in this island ; in pursuance of this object, Mr. Medhurst visited it in January, 1819, and was politely received by the late Governor Bannerman, who encouraged his design, and promised support to the schools intended to be established. Mr. M. made a commencement during his short stay, and distributed in and about the town, nearly 4000 Chinese tracts, which he afterwards found had been read with attention. In the beginning of April, Mr. Beighton, who had studied the Malay at Malacca, came to this sta-

tion as a Missionary, and in about three months was joined by Mr. Ince, who had studied the Chinese language. Both the Malay and Chinese schools go on well, although some of the Mahomedans discover a degree of reluctance to send their children to the former.

Proposed new Mission at Singapore.

A new and promising settlement having been formed in this island under the auspices of the Hon. East India Company, and under the able direction of Governor Raffles and Major W. Farquhar; Mr. Milne applied for a piece of ground in order to commence a Mission. This request was kindly complied with, and the Directors judging the station to be important, not only in itself, but as affording a facility to the introduction of the Gospel into the neighbouring countries, resolved that two Missionaries should be sent; Mr. Milton has already proceeded to the spot from Malacca, and, should the settlement be retained by the Company, may ultimately be joined by another Missionary.

Ambouyna.

Mr. Kam, who enjoys as a minister, the patronage of the Dutch Government, has employed part of his time for some years past, in the instruction of young men, in order to qualify them for schoolmasters, some of whom are usefully fixed in different places in the Moluccas. Mr. K. is also superintendent of the Dutch schools in those islands, and pays occasional visits to them, and to the destitute congregations, by whom he has been gladly received; he observes, that great numbers of Chinese reside in the island of Celebes, and we hope, he will soon receive from Malacca a number of the Chinese Scriptures for their use. His new church was finished, and he had received the printing press sent out to him by this Society.

INDIA.

Calcutta.

We are happy to report that the brethren, Hampson and Trawin, (with their wives) arrived at Calcutta in February, 1819. Mr. Gogerly, Printer, also arrived

there on the 13th of September; all are likely to afford additional strength to the Bengal Mission.

The schools under the direction of the Calcutta School Society, and to which this Society has contributed, are in a state of progressive advancement. Great advantages are anticipated. The School-book Society in that city, expended, last year, about £250, in the publication of elementary books.

The brethren persevered in their plan of traversing the streets and lanes of Calcutta, distributing great numbers of appropriate tracts and portions of the sacred Scriptures in the native languages.

The Directors state with much pleasure, that the attendance on the preaching of the word by the English, resident in the city, was on the increase; and that in June last, Messrs. Townly and Keith commenced, in the afternoon of the Sabbath, a service in Bengalee. The chapel, which is greatly needed, is in a state of forwardness, and the subscriptions towards its erection amounted, in October last, to about £2,328.

In the decline of the year 1818, Messrs. Townley and Keith occupied a new station called Tally Gunge, about four miles from the city, in the midst of an immense population, it being calculated that a circle of three miles around the spot mentioned, contains not less than 100,000 souls. The brethren visit, and preach alternately at this place; a school has been opened, and they avail themselves of the opportunity of distributing tracts on the highways as they go to this place, and as they return to Calcutta. They are accommodated by a gentleman of that city with the use of a substantial brick house at Tally Gunge for three years, gratuitously.

The brethren have obtained two spots of ground in the north-east quarter of the city for the erection of two native chapels, or Bungalows, where they intend to address the natives.

The Bengal Auxiliary Society.

This Society affords important aid to the cause. Since their last Annual Report, they had received more than 4,000 Sicca Rupees; and among the subscribers are 23 natives, who are neither bap-

tized, nor even candidates for baptism. The number of tracts printed in the native language amounted to 33,000. The press procured at Calcutta, with the types, &c. sent from England by this Society, had been fixed at Chinsurah, but on Mr Gogerly's arrival it was thought more eligible to establish the Printing Office at Calcutta.

It is painful to the Directors to mention the death of Mrs. Hampson in about six months after her arrival in India; the sufferings of her bereaved husband on the heavy loss, cannot be adequately expressed.

Chinsurah.

Mr. Pearson, who continues to enjoy excellent health, together with Mr. Harle, conduct the numerous schools under their care with vigour and success. The British System has been introduced into one or two of them with great advantage. Messrs. Townly and Hampson who visited the schools in the last autumn, report that they were in the most prosperous state, and that the scholars discover a great thirst for knowledge. Mr. Hampson gives a report equally favourable of the schools which he visited at Bankeepoor, under the particular superintendence of Mr. Harle. The brethren also preach to the natives very frequently, in about twelve different places. They have also printed several school books. "The cause of education," says Mr. P. "excites a deep interest in this part of India;" and he expresses his opinion of the eligibility of Chinsurah to be made a permanent Missionary station. The Directors have lately sent out to them a fellow labourer, Mr. George Mundy, to assist in the management of the schools.

Benarts.

The Directors have for many years contemplated the establishment of a Mission in this celebrated and populous city, and they are now happy to state that they sent out in October last, Mr. Matthew T. Adam, from the Seminary at Gosport. He is directed to proceed in the first place to Calcutta, and there to make such inquiries and preparations as may be necessary to facilitate the object of his ulterior destination, when another Missionary will be sent out to join him.

Vizagapatam.

The communications from this station received during the last year, are so very brief as to induce a suspicion that some part of the despatches have miscarried; the Directors, however, are happy to learn that the prospects of the Mission brighten, and that the brethren are animated in their labours by the expectations of greater success.

There are four native schools, and one English school, which are well attended; the number of children about 160. In some of them the Scriptures are read, and certain portions of them repeated correctly. Among the adults there is an increasing desire to hear the Gospel, and various topics of the Christian religion are discussed in an interesting manner by the more learned natives.

Mr. Pritchett, of this station, having accomplished his great object in visiting Madras, to superintend the printing of his Teloo-goo translation of the New Testament, intended to return to his post in April, 1819, and with vigour to proceed in his version of the Old Testament, which was advanced about half way during his residence at Madras. An edition of 2,000 copies of the New Testament, has been worked off, specimens of which have been sent home.

Madras.

Mr. Traveller and Mr. Nicholson, with their wives, who were sent out (the former in 1818, and the latter in 1819) to reinforce this important Mission have arrived safely. They employed themselves usefully on board the vessels in which they sailed.

In the *Boys' Free School* some hundreds of the poor but intelligent youth of Madras and its vicinity have been received. In June last, there were 180 on the books, and the improvement of some of them was considerable; about twenty of these meet every Saturday to receive instruction, purely religious.

The *Female Free School* continues to be superintended by Mrs. Loveless, and visited by pious and benevolent ladies of the presidency: the number of girls is about sixty.

Beside the Free Schools there are four other *English Schools*, which are going on well.

The *Sabbath School* increases, and the children show great aptness in committing portions of the Scripture to memory. In this school, several young men have been raised up, who have become devoted teachers in it, and who have formed themselves into a body, under the superintendence of a respectable and indefatigable gentleman. To this school a library is attached.

Tamul Native Schools—Of which there are now eleven; into some of them Christian instruction has been introduced; and it is hoped that others will shortly enjoy the same privilege. In these seminaries are more than 350 poor Hindoo children. Applications for new schools have been made, but the brethren are afraid of incurring further expense, until they receive the sanction of the Society. The burden is already considerable, but the Directors hope that the same liberal spirit which has been displayed in Calcutta will be manifested also in Madras. The total number of children in the schools is about 700.

Several young men meet occasionally to receive theological knowledge from the Missionaries, and it is hoped that from among these some may be found qualified to become teachers of their countrymen.

A Mr. Taylor, formerly in the civil service of the Hon. E. I. Company, and who was well recommended by the brethren, is now a student at Gosport, with a view to Missionary labours in the East.

The English church and congregation in Black Town continue on the increase; pleasing accessions have been made, and the appearance of serious religion among European residents, the descendants of Europeans, and the native population, is truly cheering. Meetings for prayer are multiplied; associations for the diffusion of religious and other useful knowledge, meet with cordial support, and the attention of the people to the preaching of the Gospel is such as to induce the brethren to erect another chapel at Persewankum, near Vepery; the spot fixed upon is very eligible and likely to prove a valuable accommodation to the inhabitants of the

neighbourhood. Subscriptions to a considerable amount have been received, and it was expected, from the characteristic liberality of the gentlemen of Madras, that the whole expense of the building would soon be liquidated. Mr Knill had the satisfaction of laying the first stone just before he left India, and it was expected that the chapel would be opened for public worship about the commencement of the present year.

In relation to the heathen, the number is great who not only are disposed to receive instruction, but who absolutely thirst for it, and there is reason to believe that the Holy Scriptures have obtained a preference in the minds of thousands, as the word of the true God. Apavoo, a native of Tranquebar, has been baptized and admitted into the church, and he now preaches the Gospel to his countrymen in their native tongue.

The Religious Tract Society has distributed 14,000 tracts in the Tamul and Telooquo, and the eagerness of the heathen to receive them exceeds all description.

The brethren have the prospect of establishing a Christian library at Madras, towards which a Catholic gentleman has promised £1,000.

The great importance of this Missionary station is such as to require the help of additional labourers, and Mr. Loveless earnestly solicits an augmentation of their number as soon as possible.

Bellary.

The number of native schools, in all which the principles of Christianity are introduced, is fourteen, in one of which, lately established, there are about seventy children, and most of the boys have committed to memory the whole of Watt's Catechism, &c. in the Canada language. Of the children taught in the several schools, great numbers have now a considerable acquaintance with Christianity.

A Sabbath School and an Adult School have been recently formed. A person is requisite at this station to be wholly employed in the superintendence of the schools.

The brethren continue the distribution of tracts in great numbers, and the demand for them sometimes exceeds their

power of supply. Ryadass and Anunderrayer, who afford satisfaction by their moral deportment, have an extensive knowledge of divine things, and much fluency in speaking, are very usefully employed in this department of the Mission. A small building, situated near the Bazar road of the Pettah, has been purchased for the purpose of conversation with the natives.

Mr. Hands's translation of the Gospels into the Canada language, having been submitted to the most competent judges for examination, and approved, has been sent to press at Madras. In the meanwhile, Mr. H. will revise the following parts of his version of the New Testament, and the whole, it is hoped, will be furnished in the course of the present summer. The translation of the Old Testament was finished in the last year, and was undergoing a careful revision. Mr. Taylor and Mr. Reeve have assisted both in the translation and revision of the Canada Scriptures.

The brethren report the progress of true religion among professing Christians, particularly among the soldiers of the 84th regiment. The attendance at the chapel is highly encouraging, and the increase of hearers had been such as to require the enlargement of the chapel.

The *Auxiliary Missionary Society* has raised, during the last year, about £45; and the subscriptions to the *Auxiliary Bible Society*, for half a year, amounted to about £60.—total for thirteen months nearly £200. The subscriptions to the Religious Tract Society about £24. About 4000 English and 3000 native tracts have been distributed, and the brethren say they could have dispersed as many millions.

The late extension of the British territory, northward and westward of Bellary, excite in the brethren a strong desire to disseminate Christianity in those regions, and the wish that five brethren should be preparing at Bellary to labour in that wide field.

Mr. Jos. Taylor, Missionary at this station, who was ordained during the last year at Madras, was expected to remove to Compee, to commence a Mission there, it being regarded, from its very populous vicinity, a most eligible station.

Mr. Hands is anxious for another Missionary, to take the place of Mr. Taylor, and is exceedingly desirous of seeing the whole of the sacred volume printed and circulated in the Canada language.

Bangalore.

The Directors are happy to state, that with a view of establishing a Mission in this healthy spot, Mr. Andrew Forbes and Mr. Stephen Laidler have been sent out, they sailed with other brethren appointed to the East, in the ship *Henry Porcher*, Captain Phillips, in October last.

South Travancore.

In entering upon this branch of their Report, the Directors naturally advert to the loss which this promising station has sustained by the dangerous illness and consequent removal to England of Mr. Richard Knill; their regret, however, is somewhat diminished by the consideration of the benefits the Society is likely to derive from the information he is able to impart, from the ardour and success with which he cordially advocates the interest of the Society at home, and by the expectation of his being able to resume his Missionary labours in a cooler climate. Before he finally departed for England, he spent a short time in Ceylon, where he received many kind attentions from the Wesleyan brethren.

In nearly all the schools in the ten stations belonging to this Mission, a Catechism is taught; and Mr. Mead is decidedly of opinion, that the chief hope of the Mission is in the religious instruction of the rising generation. A central school at Nagracoil has been established for the instruction of the most intelligent boys and girls from the other schools; and separate school houses for each have been erected.

At Tittevelly, a new place of worship has been opened. The number of families baptized here is about forty. Another place of worship has been opened at Agatesurum, near Cape Comorin, where several families have been baptized. Another large place was building at Nagracoil, towards which the late President, Col. Munro, was a liberal subscriber. The Queen also contributed 300 trees, and the use of elephants for carrying materials, &c.

The mode in which instruction is communicated is, at present, more of a catechetical nature, than by a regular discourse. The questions asked generally suggest the answers which the congregation are to find; and in this case, the place resounds with responses. Silence is a proof of inattention, or that the question is not understood.

Notwithstanding the discouragement resulting from the idolatrous processions and festivals of the natives, many are disposed to renounce these abominations; of such persons the most promising are selected for baptism. Mr. Mead has lately baptized about 500. It appears that the idolaters in this district annex very little religious importance to their superstitions, nor does Mr. M. deem it indispensable to insist upon a renunciation of caste.

Mr. Mead has resigned the judicial situation which he held, and devotes himself wholly to the work of the Mission.

Mr. Mault, who sailed from Bombay, in December, 1818, had arrived at Cochin. He mentions with gratitude, the friendly attention of the Rev. Mr. Horner, the Wesleyan Missionary, during his continuance at Bombay.

The rising importance of the South Travancore Mission, induced the Directors to send out another labourer, Mr. Smith, from Gosport, in October last.

Surat.

The Directors regret, that they have not received more ample account of the proceedings of Messrs. Skinner and Fyvie during the past year; they are happy, however, to state, that considerable progress has been made in the translation of the Scriptures into the Guzerat; the Gospel of St. Mark was intended to be first published by them; the Gospel of St. Matthew having been previously translated by Dr. Taylor, of Bombay. Lieut. Michell has been a useful auxiliary in this good work. Mr. Skinner has applied himself to learn the art of printing at Bombay, and will soon be able to attend the press.

Siberia.

In the Report of last year, the Directors stated, the arrival of Messrs. Stally-

brass and Rahmn at Irkutsk, their progress in the study of the Mongolian language, their visit to Selingsinsk, which they considered a more eligible station for the Mission, and the serious illness of Mrs. Rahmn, which prevented their removal to that city. About the close of May last year, the continued illness of Mrs. R. rendered it necessary, that she should exchange Siberia for a more equable climate; Mr. and Mrs. R. removed to Sarepta. Mr. Stallybrass, with his family proceeded in the month of July to Selingsinsk, where, he observes, there is abundant employment. He had begun to visit the neighbouring tribes, and distribute tracts in the Mongolian language. He had received much pleasure from a visit of Captain Gordon, who gave him much useful information respecting the people of Ochotsk; he mentions also with gratitude the kind attentions of his Excellency Privy Councillor Speransky, the new Governor General of Siberia, who expressed his readiness to afford every assistance in his power to promote the cause of Christian Missions. Mr. Stallybrass has been seriously indisposed; but we are happy to add, perfectly restored.

Mr. Swan, who resided for a time at St. Petersburg, was usefully employed in studying the Russ language, preaching to a congregation of English residents, transcribing a Mongolian dictionary, and preparing a small grammar in that language. It was judged expedient, in consequence of Mr. Rahmn's removal, that another Missionary should be appointed. Mr. Robert Yuille, of Gosport, was therefore despatched in August last to St. Petersburg, where he and Mrs. Y. had a cordial reception from the friends of the Society. In December, Mr. Swan, with Mr. and Mrs. Yuille, accompanied by Nomtu, one of the Saisangs, who had been engaged in the translation of the Scriptures into the Mongolian language, took an affecting leave of their friends at St. Petersburg, among whom were Drs. Paterson and Henderson, to whom the Society is under the greatest obligations, and proceeded on their long journey to Siberia. It is the duty of the Directors, to record the peculiar kindness of the Russian Government in facilitating their undertaking.

His Imperial Majesty gave orders, that letters should be written to all the Governors in the line of their route, to the Post Directors in the chief towns, with an open letter addressed to the post-masters on the road, also a free passport for horses (which occasioned a great saving of expense,) together with a postillion to act as guide and servant from stage to stage. A letter also was addressed to the Governor General of Siberia, with his Imperial Majesty's request that every assistance should be afforded them.

It is with great satisfaction we add, that a number of Christian friends at St. Petersburg have formed themselves into an association in aid of the Mongolian Mission.

We rejoice to state, that our travellers had arrived safely at Irkutsk.

CALMUC MISSION.

Sarepta.

Mr. and Mrs. Rahmn arrived here in August last, after a journey of nearly three months, and we are glad to say, that Mrs. R. subsequently recovered her health in a considerable degree. Mr. Rahmn immediately applied himself to the study of the language, and with such success, that he will soon be able to enter fully upon his work as a Missionary to the Calmucs. Having visited Astrachan, on the recommendation of Dr. Paterson, he found it the most eligible station for the Mission, as it is in the centre of the tract to which the roving life of that people is confined, and within a day's journey of which, it is computed there are from 75 to 100,000 souls. It appears, that the brethren from the Scottish Society, who reside at Astrachan, confine their labours to the Tartars, so that the field, as to the Calmucs, so far as relates to that Society, remained unoccupied, and the measure proposed, of our Missionary residing at Astrachan, appears on a correspondence with the Committee of that Society to be perfectly agreeable to them, and they have kindly promised to afford every friendly assistance in their power. The Directors have therefore authorized Mr. Rahmn to remove from Sarepta, and fix his residence at Astrachan.

GREEK MISSION.

Zante.

Mr. Lowndes, who had resided for a considerable time at Malta, preparing to enter more directly on the Greek Mission, removed to Zante in April, 1819, having previously visited Cephalonia and Ithaca. Mr. Lowndes has employed himself in perfecting his acquaintance with the modern Greek, and has now little difficulty in conversing in that language; he has also been engaged in translating Mason on Self-Knowledge, and in compiling a Lexicon in English and Romaic.

In August last, by the instrumentality of Dr. Pinkerton, an Auxiliary Bible Society was formed at Zante, and Mr. Lowndes accepted the appointment of Secretary—an office, which it is hoped, will facilitate his endeavours as a Missionary. Mr. Lowndes is permitted to open his house for worship on the Sabbath, and about 40 persons, chiefly of the military attend; there is no other public service among the Protestants in the island. The Senate of Corfu have determined on the establishment of schools in all the Ionian Islands, in order to introduce the English language. Schools have accordingly been commenced in Cephalonia and Ithaca, and it has been proposed to Mr. L. to engage in a similar work in Zante; the Directors have consented to his making the experiment for one year, judging that it may ultimately promote his principal object.

Malta.

Mr. Wilson successfully prosecutes his study of the modern Greek and Italian languages, and was preparing for the press two religious tracts in the latter. He preaches twice every Sabbath, and on the Wednesday evenings; he also holds three prayer meetings every week, as well as a monthly Missionary prayer meeting. In consequence of the distribution of religious tracts among the military, fifteen persons have been induced to attend at the chapel. Mr. L. is very desirous of proceeding to his ulterior destination in the Ionian islands; but wishes another resident preacher to be

sent to Malta ; but the Directors have not as yet thought it expedient to adopt that measure.

Mr. Wilson succeeds Mr. Lowndes as Joint Secretary with Dr. Naudi and Mr. Jowett of the Malta Auxiliary Bible Society, and has united with them in sending the Scriptures to Messina, Smyrna, Alexandria, &c. A school also on the British system has lately been commenced.

SOUTH AFRICA.

Cape Town.

The Rev. Messrs. Campbell and Philip, who had proceeded as a deputation to Africa, from this Society, arrived safely at Cape Town, on the 26th of February, 1819. They waited immediately on his Excellency, Lord Charles Somerset, Governor of the colony, who received them with much politeness, gave them permission to proceed beyond the boundary of the colony, and promised them assistance in their journey to visit the Missionary stations.

While preparing for their intended tour, Mr. Moffat, Missionary, arrived at Cape Town, from Namaqualand, accompanied by Africaner, who formerly destroyed the Society's settlement at Warm Bath, but is now a humble, pious Christian. The answers which he gave to questions proposed to him, at public meetings in Cape Town, &c. are already before the public, and display a greater acquaintance with Christian doctrine and experience, that could reasonably have been expected. But what cannot the power of Divine Grace effect ? In him seems to be exemplified that wonderful change, which the prophet Isaiah describes, (chap. xi.) "The wolf also shall dwell with the lamb, &c." The extraordinary change of this man's character, naturally attracted the attention of the Government, who expressed much satisfaction on the occasion.

Soon after the arrival of the Deputation, permission was obtained from the Government, to build a chapel in Cape Town, and land has been purchased for that purpose. The congregation which attended Mr. Philip's ministry, increased in a few weeks from 25 to 150 or 200 persons, among whom are some of the most res-

pectable English residents. When Mr. P. shall have acquired the Dutch language, it is expected the number will be greatly increased. Contemplating the prospects of usefulness, from the preaching of the Gospel at Cape Town, Mr. Campbell is solicitous, that collections should be made by the friends of missions in this country, for a commodious place of worship there, to be under the wing of this Society.

Every thing being at length in readiness, the Deputation accompanied by Mr. Moffat, and Mr. Evan Evans, left Cape Town for the interior. They visited Tulbagh, Caledon Institution, Hoogte Kraal, now called Pacalt's-dorp, and Theopolis ; but on account of the war, could not penetrate into Caffraria, and therefore returned from Theopolis to Bethelsdorp, where, deliberating on the plan of their future proceedings, and carefully weighing every circumstance that presented itself to their consideration, it was determined that Mr. Philip should immediately repair to Cape Town, and that Mr. Campbell should proceed as far as Pacalt's-dorp, and there continue for the present. It proved at that time, a severe disappointment, that circumstances would not admit of their visiting the distant stations, but we rejoice to state, that the Caffre war, having been brought to a termination, the chief impediment was removed, and Mr. Campbell, accompanied by Mr. and Mrs. Moffat, departed for Lattakoo, on the 18th of January last.

The various information received by our brethren, during their journey within the colony, is likely to prove of the highest importance, as it relates to the future management of our concerns in Africa ; and the Directors feel it to be incumbent upon them to express, in this public manner, their approbation of the proceedings of the Deputation, and especially of the firmness, promptitude, and discriminating judgment which they have displayed, in the various circumstances and transactions which have occurred ; and it is peculiarly gratifying to observe, that in all the difficult and complicated cases which had come before them, and these had not been few, they had happily concurred in opinion.

The presence of Mr. Philip, at Cape Town, at this particular juncture, being of great consequence to the Society's affairs, it was deemed expedient that he should decline the journey into the interior at present. It may probably be more necessary, at some future period, and should Mr. Philip continue only for a few years as the Society's resident at the Cape, the Directors anticipate, under the blessing of Divine Providence, the most happy results from his exertions, to the Society's missions in that quarter.

From recent letters, we learn, that about 1000 Mahomedan chiefly proselyted slaves, at Cape Town, had renounced their religion. This step, however, does not appear to have been the effect of due examination, but may be ascribed to different causes of a worldly nature : they have, however, declared themselves ready to receive Christian instruction, provided the consent of their masters, and the sanction of the Government shall first be obtained. From a late census it appears, that there are at Cape Town, above 7000 slaves, of whom not more than 50 enjoy the privilege of Christian instruction !

WITHIN THE COLONY.

Stellenbosch.

From Mr. Bakker, who, for many years, has occupied this station, the Directors have received no particular communications during the last year.

The Paarl.

On the recommendation of the Deputation, the congregation at this place, has been taken into connexion with the Society, on the same plan as that of Stellenbosch. The people built a neat place of worship here, a few years ago, for the use of the slaves ; some of the Missionaries preached here occasionally, and stated meetings were kept up among the slaves. When Messrs. Campbell and Philip were at this place, the people requested that a Missionary might be sent to them. The brethren proposed Mr. Evan Evans, who now labours there with great assiduity. Mr. E. in his last letter informs us that Messrs. Philip and Moffat called at the Paarl, on their way to Lattakoo, on the 22d of January. An Auxiliary Missiona-

ry Society has lately been formed at the Paarl.

Tulbagh.

When the Deputation visited this place, they found Mr. Ariel Vos in high respect among the people, and not only active in the instruction of the slaves in the town, but labouring also in all the surrounding region.

Caledon.

The Directors have received no communications during the past year relative to the progress of this settlement. The Deputation, consider its situation as extremely eligible, and it appears to them to be susceptible of great improvement, with a view to which they have suggested some important measures.

Pacalt's-Dorp.

(Formerly called HOOGE KRAAL.)

Mr. Messer, who succeeds our late excellent Missionary, from whom this station derives its present name, arrived here in January, 1819, and immediately took the charge of the Institution. Mr. Messer speaks highly of Mr. Pacalt, and informs us that he has left the whole of his property, valued at more than 3000 rix. dollars, to this Society. The Deputation, who arrived here in June, were much gratified with the great improvements which have been made here. There were, then, belonging to the Institution, five waggons, 150 oxen, 100 cows, and 53 calves. The land is cultivated for receiving 100 sacks of seed wheat, and the people are usefully employed in various kinds of labour. The women appear in church, as neatly dressed as in most country congregations in England. In the school, the number had increased to about 70. The number of gardens had also increased. Mrs. Messer has begun a knitting-school, in which about 20 girls make quick progress. Mr. M. is of opinion that the work of true religion is begun in the hearts of many. A Sabbath-school has been instituted, one advantage of which is, that the people who come from a distance to public worship, have an opportunity of learning to read.

Bethelsdorp.

The church at this station consists of about 200 members, and the Deputation are of opinion that as much piety exists among them, as is usually found in an equal number of persons belonging to Christian societies in England, in which attention is paid to personal religion; and, irrespectively of this happy effect of the gospel on their minds, a standard of morals has been established among the people as a body, besides the visible improvement which has been made in their outward condition. During their visit at Bethelsdorp, the Deputation united with the communicants in celebrating the Lord's Supper. Their account of this interesting meeting shall be recited in their own words.

"Whilst at Bethelsdorp, we showed our obedience to the dying command of Christ, and our confidence in each other at the table of the Lord. We have not heard that any of the members were absent, and we enjoyed a delightful season. We recollected the pleasure we had enjoyed in times that are past, and looked forward with joy to the period when there shall be one Shepherd and one sheepfold. How would the thousands which assemble from the various parts of the kingdom, to attend the anniversary of our Society; how would the many thousands of Christians in Great Britain, who are interested in the cause of missions, have felt, to have witnessed such a gladdening scene as these poor Hottentots exhibited at the table of the Lord. Could they have contrasted them in their former situation, in their sheepskin *karosses*, covered with filth, and in the lowest state of moral degradation, with their present neat, clean, decent, and devout appearance, when engaged in commemorating the death of Christ, they would have thought themselves amply repaid for all their exertions, and would have felt a stimulus in the cause of missions unknown before."

As to the local situation of Bethelsdorp, our brethren consider it so extremely unfavourable as to justify the removal of the Institution as soon as a more eligible spot can be obtained.

Theopolis.

In giving their report of this settlement, the Directors necessarily advert to the terror into which its inhabitants were thrown by the breaking out of the Caffre war, and the depredations which ensued; they state, however, with thankfulness to God, that not a single individual was either killed or wounded. Of 1800 head of cattle, they saved about 1000, and the manner in which they defended themselves excited the admiration of the military gentlemen of the colony.

The number of persons who belong to this settlement are about 500, the church consists of about 100; in the school there are about 240, but the numbers fluctuate greatly. There are about 80 gardens, in which Indian corn, pumpkins, &c. were produced, and much ground planted with tobacco, but all have suffered severely by the Caffres.

The men are engaged in useful employments, and the women making mats, &c. &c. Thus the work of civilization happily proceeds.

BEYOND THE COLONY.

Caffraria.

There appears to be no probability that the Mission at Kat Revier, where the late Mr. Williams resided, will speedily be renewed; various obstacles have arisen which prevented the Deputation from taking any steps in relation to this object. Mrs. Williams is receiving instruction at Cape Town, with a view to qualify her for conducting a school.

Griqua Town.

The number who attend the preaching of the Gospel on the Lord's Day is about 300; on the week days the attendance is very irregular, which arises, in a great measure, from the vagrant habits of the people. Mr. Anderson complains of the indolence, and in some cases, of the immorality of some of the inhabitants, the want of parental attention to the education of children, and the declension of some professing Christians. But in the schools, the brethren have succeeded in establishing a stricter discipline, and, as far as practicable, the British system has been introduced, and with good effect.

Mr. Helu continues at this station, and has printed a few copies of a Bootchuana spelling-book, which had been prepared by the brethren at Lattakoo. From abundant rains which have fallen, the earth has been more than usually productive.

The Missionaries of this station occasionally visit the out-posts at Campbell and Hardcastle, and Mr. Anderson hopes that a blessing attends their labours at those places.

New Lattakoo.

All the information concerning this station which the Directors are able to communicate, is derived from a letter of Mr. Moffat, who visited it in the autumn of 1818. The chapel was then completed, a house for the Mission was in building, several good gardens formed, and the waters of the Krooman led out to a considerable extent; but Mr. Campbell having, in January last, set out with Mr. Moffat to visit this distant settlement, ample information may hereafter be expected.

Bethesda.

(Formerly called Orlam's Kraal.)

Mr. Sass, unable to support the intense heat, had retired for a time to Griqua Town, but returned to his station in March, 1819, in an improved state of health. The Directors regret that they are not furnished with an account of the spiritual state of this settlement.

Namaqua Missions.

(Africaner's Kraal.)

Mr. Moffat, who resided here for a time paid a visit, in September, 1818, to Griqua Town and Lattakoo; when he returned in the next month, he found the people had been so much afflicted by his absence, that they entreated him with tears never to leave them again. At that time the settlement presented a most melancholy appearance, owing to great want of rain. In this exigency, special prayer was offered to the God of heaven, and the thirsty earth was shortly after blessed with abundant showers. The effect of this circumstance on the Namaquas was peculiarly interesting.

Warm Bath.

In our last Report it was stated that Mr. Ebner, after residing at Africaner's Kraal for a considerable time, had returned to Warm Bath, where he met with many severe trials, and that things in general wore a gloomy appearance. Various reasons afterwards induced him to leave the station, and retire into the colony, and having at the *Paarl* met with our Deputation, arrangements were mutually agreed upon, which terminated his connexion with the Society.

AFRICAN ISLANDS.

Mauritius.

Mr. Le Brun continues his labours in this island, and a few additions have been made to the church under his care. The Auxiliary Missionary Society flourishes, and the subscriptions amount to about 30 dollars per month; the produce is devoted to the support of the Madagascar Mission.

Madagascar.

It was stated in our last Report that Mr. and Mrs. Bevan had left the Isle of France for Madagascar, in December, 1818. On their arrival there, they were suddenly informed, that Mr. Jones (the other Missionary there) had just lost his wife and infant. The impression produced by this intelligence was most afflictive; he never recovered from the shock; and lamentable to relate, he also died in a few days. Mr. Bevan's infant died a few days before her father, and the distressed widow survived her husband and child only about a fortnight. In addition to these calamitous events, Mr. Jones was, himself visited with the Malegache fever, from which, however, he recovered.

Whilst the Directors contemplate these melancholy events, they sympathise with the relatives and friends of the deceased, and mourn the loss sustained by the infant Mission, they feel it their duty calmly to submit to the sovereign will of the All-wise Disposer of human affairs, fully persuaded that these events, however mysterious and painful, will ultimately conduce to his own glory, and to the advancement of the Saviour's kingdom among men.

Mr. Jones, undismayed by these strokes which he severely felt, resumed his la-

hours, determined, if possible, to persist in them, until he should be assisted by another Missionary ; but we are pained to add, that in the course of a few months, a return of his disorder so disabled him from service, that he was obliged to retire from the promising field of labour, to the Isle of France, for the recovery of his health. This necessity he deeply regretted, as appearances were very favourable. He had been treated with the greatest kindness by the natives, and had received encouragement to proceed, by one or more of the chiefs.

The Directors being desirous to prosecute the Madagascar Mission, are preparing to send suitable labourers to that island.

WEST-INDIES.

Demerara.

Mr. Davies's congregation at Georgetown consists chiefly of negro slaves, from the plantations up the river ; an addition of 30 has been made to the communicants principally from one estate, the respectable owner of which observes, that their conduct is exemplary. The members of the congregation take pains in teaching their neighbours, by means of Catechisms, Hymns, &c. so that thousands of children, and many infirm persons, who cannot reach the Chapel, are, in a greater or less degree, made acquainted with the gospel.

In Mr. Elliott's Congregations in George Town, and on the West Coast of the Demerara River, religion seems to prosper. Four or five hundred negroes can read the Bible well. Mr. E. has met with much opposition ; yet facts oblige the most violent adversaries to the instruction of the slaves, to admit, that the religious negroes are the best and most trustworthy in the plantations.

The chapel has been occupied for some months, though in an unfinished state. Mr. E's ministry being very useful among the slaves, the Directors have contributed, on behalf of the Society, £200 towards the building ; £165 has been subscribed by the white and coloured inhabitants, and upwards of £40 by the slaves themselves.

It was intimated, last year, that Mr.

Mercer, in consequence of the obstacles thrown in the way of his labours in Trinidad, had retired to this colony, where he was usefully employed. We have since been informed that he assists at Le Resouvenir, and occasionally preaches at George Town : but it has been judged expedient that he should proceed to what is called, the Arabian Coast, which Mr. Elliott had sometimes visited, there being in that quarter not less than 15,000 slaves, totally destitute of religious instruction. This object appeared the more desirable, as a congregation of about 100 persons had been formed at Fort Island on that river, by means of an individual from Mr. D's congregation, who had removed thither. These people, though not rich, are generous, for they have built a small chapel, and have agreed to form an Auxiliary Missionary Society. Mr. Davies had introduced Mr. Mercer to the people ; but a final decision respecting his permanent residence there, is deferred until the mind of the Directors shall be communicated.

Berbice.

Mr. Wray's chapel, towards which the Society contributed £200 was opened in February, 1819. The attendance is good ; 14 adults have been baptized, and seven admitted to the Lord's table ; about 80 young people are under instruction, 60 of whom are the children of poor free people or slaves ; several old people attend occasionally. Mr. Wray spends part of every day in visiting the sick, and conversing with aged and infirm negroes ; he also frequently attends funerals, which gives him an opportunity of addressing great numbers on the things of salvation. An Auxiliary Missionary Society was formed in August last, and about £40 has been subscribed.

Trinidad.

Mr. Adams has laboured under peculiar disadvantages, especially from some existing regulations, and is not permitted to reside among the American refugee negroes, as was proposed. The Directors having taken into consideration the various unfavourable circumstances affecting the Mission there, have given

orders for the recal of Mr. Adam from this station, in which great expense has been incurred, but they fear without proportional advantage.

Missionary Seminary.

The Report of the Deputation, consisting of the Rev. Drs. Waugh and Smith, and the Rev. Henry Forster Burder, accompanied by the Treasurer, who, lately visited the Seminary at Gosport, afforded to the Directors the most lively satisfaction, both as it respected the unceasing care of the venerable tutor, the Rev. Dr. Bogue, and the successful exertions of his son, Mr. David Bogue in bringing forward, to very considerable proficiency, the minds of the students in their acquaintance with useful literature, which, by the blessing of heaven, will assist them in the important work of preaching the everlasting Gospel, and in translating the Holy Oracles of God into the languages of the heathen. The Deputation speak very favourably also of their knowledge of Divine truth; of their personal religion, and of their blameless moral deportment: and they are of opinion that the Seminary has never been, at any period, in a more prosperous state.

Funds, and Conclusion.

On a review of the proceedings of the Society, during the past year, the main particulars of which have now been presented, the Directors congratulate this Meeting on the progress of the Society's Missions, in general, and the enlarging prospects which are opening at several of its stations; whilst with regard to Africa, from the judicious measures adopted by the Deputation, there appears much ground of encouragement as to the future posture of its affairs in that quarter.

In relation to the pecuniary state of the Society's concerns, the Directors are happy to observe, that the amount of its income during the past year exceeds in the sum of £2116. 19s. 6d. that of any former year since the foundation of the Society; the total amount of receipts being £25,409. 16s. 4d. They are, however, concerned at the same time, to add, that this sum falls short of the amount

of the expenditure during the same period, in the sum of £736. 0s. 3d. the amount of the disbursements being £26, 145. 16s. 7d. The meeting, therefore, will perceive in this fact alone an incentive to more vigorous exertions. But when it shall further consider the great additional expense the Society either has incurred, or is incurring, by the new Missions which have recently been established in the East; by those which are in course of establishment in the same quarter; by the reinforcements sent out to previously existing Missions, and that which will soon be incurred by the sending out of several more Missionaries to that and other parts of the world during the ensuing year, the Directors feel persuaded, that no further statements will be deemed necessary in order to inspire new ardour and activity at home, to meet the progressively increasing demands upon the Society from abroad.

The liberality and exertions of the various members of the Society, during the past year, and especially considering the severe pressure of the times, the Directors cannot but regard as a pledge of what will, under Divine Providence, be effected in the course of the ensuing year. The establishment of several promising Auxiliary Societies, in connexion with the Society, since the last anniversary, and the increased efficiency of others, they trust will be regarded as so many examples for imitation where no Auxiliary Societies have as yet been formed, or where the requisite portion of zeal and activity is wanting.

In conclusion, dear Brethren, we look up to that gracious Redeemer in whose cause we are all engaged, praising him for his mercies during the past year, and praying for his protection guidance, and blessing in behalf of the Society in all its future proceedings. After the signal prosperity with which he has been pleased already to sanction and crown its efforts, we cannot doubt the continuance of his favour, and with this expression of dependance on his power and on his goodness, the Directors conclude their Report, and resign the important trust confided to them into your hands.

Home Proceedings.

NEW-YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB.

REV. DR. MILLEDOLER'S ADDRESS.

THE first public examination of the pupils of this Institution took place in St. George's Chapel, on the 19th of January last. Before the examination commenced, the Rev. Dr. Milledoler, at the request of the Board of Directors, ascended the pulpit, and delivered an interesting and appropriate Address to the numerous assemblage of our citizens convened on the occasion. At a subsequent meeting of the Board, a copy of the Address was requested for publication; but circumstances, unnecessary to be detailed, occurred, to detain it from the press. In compliance with our solicitation, the Author has, at length, obligingly furnished us with the manuscript, and we have now the pleasure to present it to the Readers of the American Missionary Register.

ADDRESS, &c. 7

Privation of the faculties of hearing and of speech, must certainly be classed among the greatest calamities of our nature.

Privation of the faculty of hearing, is styled deafness.—Dumbness, as the term is generally used, arises not so much from any natural imperfection of the organs of speech, as from deafness. The dumb are incapable of using language, the sounds of which they have never been able to hear, and consequently have never been able to imitate.

To inquire into the nature of these defects, and the means of their relief, belongs to the department of the Physiologist. We shall confine our remarks to persons who were either born under these disadvantages, or have suffered under them from the morning of life: cases so hopeless in their nature, that remedies have never been applied, or being applied, have baffled the resources of the healing art.

The number of our race born Deaf and Dumb, or early deprived of the faculties of hearing and of utterance, is much greater than is generally supposed. This fact has been well ascertained, by founding schools of instruction for their relief.

That their situation is distressing, and in some respects appalling, is unquestionable. When we consider, that they are cut off from their infancy from some of

the principal endearments of filial and social life; that they are constantly viewed, even by their nearest and dearest relatives, as objects of commiseration; that in many instances, they are kept out of sight, and secluded from almost all the enjoyments of youth of their own age and sex; that they are excluded from all that cultivation of intellect, which gives expansion to genius, and energy to mind, together with all the delight connected with intellectual research and improvement; that their minds, in a state of vacuity but little removed from idiotism, are, like a deserted house, left to decay and ruin, or a deserted field, abandoned to the briars of the wilderness: but, more especially, when we consider, that they are in a great measure destitute of the means of knowing God—themselves—their duty—and the results of its performance or neglect, we shall easily perceive that they labour under no common calamity, and that their situation is indeed such as to claim our tenderest sympathy, and to excite in their behalf our most active and energetic exertions.

The two great inlets of human knowledge are sight and hearing; of these, the loss of sight has generally been considered as the greatest deprivation. But when we consider, that early defect of hearing involves the loss of language, which is the *principal medium* of mental intercourse, we shall easily perceive that

it presents by far the most formidable barrier to intellectual improvement.

As an opinion prevailed among the ancients, that the Deaf and Dumb were necessarily excluded from the *Temple of Science*, they were abandoned to a state of mental destitution, for which it was believed that no remedy was discoverable. Hence those lines of Lucretius.

"T' instruct the deaf no art could ever reach,
No care improve them, and no wisdom teach."¹²

That this opinion is erroneous, is now proved by indubitable experience.

The instruction of the Deaf and Dumb began to attract the attention of the learned in Spain, in Germany, in Holland, and in England, about the close of the 16th and beginning of the 17th century. Attempts to relieve these unfortunate beings were made by the Spaniards Ponce and Bonnet; by Helmont a German; by the Swiss physician Amman, settled in Holland; and by the celebrated Dr. Wallis of England.

Several learned dissertations were written to show the practicability of instructing the Deaf and Dumb, followed by experiments, which fully proved that the views of these benevolent and philosophic men, were no visionary speculations. In more recent times, this art has been successfully cultivated by Father Vannin and Monsier Perreize in Paris, by Mr. Heinrich in Leipsic, by Mr. Baker in London, by Mr. Braidwood in Edinburgh, by the Abbès de L'Epée and Sicard in Paris, and by Mr. Watson formerly the assistant of Mr. Braidwood, and now teacher in the Asylum for the Support and Education of Deaf and Dumb Children of the Poor, instituted in London in the year 1792. In that Institution, which has been crowned with considerable success, the children are taught to *write*, and to speak articulately; and to understand what they write and speak. To fit them for the management of common concerns, they are instructed in penmanship, and practical arithmetic; and to enable them to earn a livelihood, they are also instructed in some of the most useful of the mechanical arts.

In prosecuting their ingenious, yet ar-

duous labours, the instructors of the Deaf and Dumb have had two objects in view. First, by teaching their pupils the use of written language, they have endeavoured to enlighten their minds, and to enable them by these and other symbols, natural and artificial, to hold converse with others.

Their second object was to instruct them in the actual exercise of the organs of articulation, or to converse by speaking. This last object has been attended with such serious difficulties, that it has, in some instances, been abandoned; but as some of the subjects of instruction discover a much greater aptitude than others to express articulate sounds, where such aptitude is found, it may and ought to be encouraged.

The first object, however, namely, that of teaching by letters and by signs, is of vital importance.

As language is an arbitrary thing; and as there is no natural connexion between articulate sounds and the ideas they are employed to express—and as all language is taught, in the first instance, by sensible signs, it follows, that although the Deaf and Dumb cannot be instructed by audible sounds, yet that by the use of written characters, accompanied by sensible signs, they may not only be introduced into the fields of literature, but may make astonishing advances in almost every branch of science. Dr. Johnson has styled the instruction of the Deaf and Dumb a philosophical curiosity; that curiosity has since, however, been very much simplified, and schools for their relief are now in the full tide of successful experiment.

Prompted by the writings and success of European philanthropists, two Institutions have recently been organized in this country to meliorate the situation of our Deaf and Dumb. The first founded at Hartford, in Connecticut, was incorporated by an act of the Legislature of that State, in May 1816. The second, founded in the city of New-York, was incorporated in April 1817. Whilst we detract nothing from the solid worth of our sister institution, we must be permitted to say, that ours is emphatically the Asylum of the Poor.

¹² "Nec ratione ulla docere, suadereque sardis
Quid facto esset opus"

Lucret.

Children received into this school have not only the advantage of the mental culture and moral inspection of their able and faithful preceptors, but are also literally clothed and fed, and so led forward to usefulness and honour, not only without condition, but in many instances without the most distant hope of remuneration on the part of the Directors.

This Institution is yet in its *cradle*. What is to become of it, time and heaven will unfold. Public munificence has done something in its favour, and will probably do more. By private munificence it has been exceedingly encouraged. Its benefactors have done well—they have done honour to themselves—they have done honour to human nature. This asylum now rests, almost as much as ever it did, upon their fostering care.

Embarked in this Godlike work, the Directors can neither abandon it, nor persevere without means.

Prudence has already suggested, that the doors of the Institution be closed against future applications, till our prospects shall brighten. Her voice has been heard. In more than one instance it has also been obeyed; and it must be obeyed, till some favourable change in our affairs shall call these suffering exiles from retirement. The strongest motives, *fellow-citizens*, that can be presented to enlightened minds, combine, with resistless force, to recommend to your care these children of affliction.

The tremendous disadvantages under which they labour, we have endeavoured to reveal. From evils so great, so complicated, so overwhelming, it is our object to rescue them, and not only to rescue them from positive evils, but to make them partakers of positive good, as rich as it is extensive. The instruction they receive in this Institution has an almost miraculous influence upon their temporal happiness and usefulness.—On entering this school, there is an immediate call for mental exertion. The dormant powers of the mind are aroused to action. That action is *new*, *delightful*, and *salutary*. They are excited, they are entertained, and they are instructed. The ennui of idleness,

unsocial habits, and marked dejection are exchanged for the sprightliness of industry, the charms of society, and the pleasures of hope.

If to be drawn from obscurity and noticed with affection—if to be introduced by the knowledge of letters into a *new world*, where there is endless variety to instruct, and endless delight in improvement—if to be conscious of that improvement in our own case, to become objects of interest and endearment to others, and to have the power and disposition of doing good almost infinitely enlarged;—in a word, if to become every way more respectable and useful, can add to the happiness of a rational and immortal being—then the Deaf and Dumb are more happy by their improvement, for objects around them are like a new creation, and they themselves are transported into a new world of improvement and delight.

How differently, under these circumstances, are they viewed by their friends? Now, they can correspond with them by writing, and converse with them by signs. Now, their society instead of being shunned, has become inexpressibly interesting. Whilst their own countenances lighted up with intelligence, and beaming with joy, discovers the enraptured feelings of their hearts, O, how must parental tenderness rejoice in such a scene! There have been instances in this very Institution, in which, on witnessing the favourable change in the children, and especially their attempts to articulate, the most rugged dispositions have been melted into tears.

But these advantages, important as they are, sink into insignificance when compared to such as they derive from a knowledge of the word of God; that *word*, is the word of *eternal life*.

It cannot be communicated to them in the ordinary way. If the *eye* could not be substituted for the *ear*, in teaching them the nature and the power of letters, they would remain eternal strangers to God's truth, revealed to us in the Scriptures.

A deprivation like this is one of the greatest that human nature can endure. To live without hope and without God in the world—to pass through it like beasts without reflection, or like the benighted traveller, without star-light or even can-

dle-light to guide him in the way—to be ignorant of all that can open up the mysteries of eternity, shed light upon affliction, or radiance upon the grave;—language is too poor to express the dreariness of such a state, the depth of such calamity. Those, and those only, who know the value of heavenly truth, and have felt its sacred-influence upon their hearts, can form a just estimate of such a loss.

It was the prophecy of an ancient bard of Israel, that at the coming of Messiah the tongue of the Dumb should sing. That prophecy was fulfilled in the miracles of Jesus; and is it not fulfilling in our day, in the preparation that is making for the Millennial glory? Does not the language of Heaven in Providence appear to indicate, that from that latter day glory, not even the *deaf* and *dumb* shall be excluded? And when we see the eagerness they discover not only to be initiated in the first rudiments of Christianity, but also to prosecute their inquiries in divine knowledge, who can turn away from them with indifference, or withhold from them the heavenly boon?

It is our honour, fellow-citizens, to be co-workers with God in this matter, and

if we engage in it from proper motives, we shall in no wise lose our reward.

To see immortal beings raised by our exertions, from a state of mental vacuity to a condition of high intellectual cultivation—from a state of joyless and abject mental poverty, to the exercise and enjoyment of the best faculties and feelings of our nature—from ignorance of God, of themselves, of futurity, and of duty, to perhaps a saving acquaintance with them all, is calculated, especially when we look forward to our future meeting with them at the bar of God, to afford pleasure the most refined, the most exalted.

And this pleasure is exceedingly enhanced, when we consider, that in aiding them, we not only subserve the cause of humanity in their particular case, but also the cause of our God, and of posterity unborn.

We shall now introduce these unfortunate children to your notice. You will judge for yourselves of their improvement, and of the importance of the Institution by which they are cherished. Their presentment on this occasion, is the strongest appeal we have to offer to the understanding, and to the hearts of this assembly.

NEW-YORK BIBLE SOCIETY.

FIRST ANNIVERSARY.

THIS Society, it will be remembered, was lately formed by a union of the *New-York Bible Society* and the *New-York Auxiliary Bible Society*. The first Anniversary under their united character, an account of which will now be given, was celebrated on Monday Evening, the 13th Inst. in the Assembly Room of the City Hotel.

At 7 o'clock, the President, Gen. MATTHEW CLARKSON, took the chair; and, at his request, the Rev. Mr. MORTIMER, of the Moravian Church in this city, opened the Meeting by reading the seventy-second psalm.

The Annual Report was read by Dr. MOTT, a member of the Society of Friends, and one of the Professors of the College of Physicians and Surgeons.

Two resolutions were then offered and adopted; the first, to accept and print the Report, and the second, returning the thanks of the Society to

the Ward Bible Associations. The former was offered by the Rev. R. B. E. McLeod, of the Associate Reformed Church, and seconded by John Nitchie, Esq. Agent of the American Bible Society; and the latter was offered by the Rev. J. M. Mathews, of the Dutch Reformed Church, and seconded by the Rev. Samuel Nott, lately a Missionary at Bombay.

When these gentlemen had finished their appropriate and interesting speeches, the Rev. Mr. Ward, a Baptist Missionary from Serampore, who is on a short visit to this country, rose and addressed the audience. As we

were compelled, by a previous engagement, to leave the room before Mr. Ward rose, we avail ourselves of the following outline of his address, as given in the Commercial Advertiser of the succeeding day :—

“The Rev. Gentleman’s speech was highly gratifying, and afforded much interesting information of the state of religion in the eastern world. Mr. Ward observed, that twenty years had nearly passed away since he first left his native land to visit the heathen in India ; and it afforded him much satisfaction to be present at the celebration of a Bible Society in this western hemisphere.

“The Rev. Gentleman then commenced a most interesting account of the state of religion in India, by instituting a comparison between the natives of the east, and those of our country ; observing, that no country afforded such abundant evidence of superstition as that from which he had recently arrived. In Hindoostan there were one hundred and fifty millions of souls ; one hundred millions were Pagans, and fifty millions were the devoted followers of Mahomet. The latter having the Koran for their guide ; the former the Shaster. Some of their popular works, said the speaker, inculcate the necessity of human sacrifice. The Shaster encourages mothers to sacrifice their children in some favoured stream, and the Ganges is considered the most direct road to Heaven. To such a height had superstition been carried, that Mr. McIntosh, a Missionary, related, that he had seen many place themselves in boats, and after being pulled to the centre of the stream, cast themselves into it, voluntary victims to their deluded education. A Captain in the British service, was witness to sixteen females immolating themselves in a similar way. These victims were generally attended by a Priest. The Shaster also encouraged widows to burn themselves on the funeral pile with their deceased husband ; they were told that by this act they would secure the happiness of fourteen generations. Mr. Ward observed, that he had been a witness to several instances of self-immolation. A short time before he left Serampore, he received from one of the Judges at that place, an official document, containing a list of the

widows who had fallen victims to this horrible and heart-rending practice in the vicinity of Bengal. From this document it appeared that in the year 1815, between 4 and 500 had voluntarily been burnt to death ; in 1816, upwards of 600 ; and in 1817, 706. The child of the victim was often seen applying the match to the funeral pile which surrounded his parent. This, said the Rev. Gentleman, was in British India, and was done in accordance with the doctrine of the Shaster. Such was the belief of these deluded people, in the efficacy of the waters of the Ganges, that thousands were brought to its bank, in the last stages of sickness, and there remained exposed to a vertical sun, until death released them from their sufferings. I could dwell, said the Speaker, on this subject until midnight, or until the morning sun gilded the eastern horizon ; but I will make but one or two remarks more. The mother, in whom ought to dwell all the tender affections which belong to the female character, here forgets her “sucking child !” She carries it to the favoured Ganges, and there commits it, an offering to some of her Gods. Shall we compare such mothers, said the Rev. Gentleman, to the Tiger of the forest ?—No ! the beasts of the field have a regard for their young, and will protect them from the hand of those who aim the deadly blow ; but it is often seen that the innocent victims are torn from the breast of those who gave them being, and while looking up to them for protection, are cast into the stream.

“Mr. Ward now took a comprehensive view of the effects of circulating the Holy Scriptures in India, and mentioned many instances of conversion from Paganism to Christianity by the circulation of the Word of Life. There are now at Serampore sixteen printing presses, and the Holy Scriptures are printing in twenty-five oriental languages. They have many large societies, and under their care one hundred and eleven native schools : around Serampore, ninety-two ; at Cutwa, eleven ; in the neighbourhood of Moorshebadad, three, and at Dacca, five. In these schools upwards of ten thousand native children have the means of education. Hundreds, said Mr. W. who a few years ago worshipped gods, made by the

hands of man, are *now* humble and sincere worshippers of the living and true God.

"Mr. Ward concluded by returning thanks to the Society, in behalf of him-

self and those with whom he had laboured, for the liberal donation of one thousand dollars, presented some years since by the New-York Bible Society, to aid the Bible cause in India."

Foreign Intelligence.

CHURCH MISSIONARY SOCIETY.

REV. MR. CONNOR'S VISIT TO JERUSALEM.

On the 31st of October last, the Rev. James Connor, a Missionary, stationed at Constantinople under the patronage of the Church Missionary Society of London, commenced a journey of investigation to the ancient city of Jerusalem. His object, however, was not merely to ascertain the moral and religious state of that city and of the country through which he should pass, but, also, to distribute Bibles and Religious Tracts in various languages, and "to open channels for their wider circulation."

On his journey, Mr. Connor touched at Smyrna, and at the Islands of Candia, Rhodes, and Cyprus; passed through the villages of Beirout, Saide, Sour, Acre, Nazareth, Napolose, Jaffa, and Rama; and arrived at the Holy City on the 6th of March. He was present at the celebration of the Passover, and, afterward, accompanied the Pilgrims, more than two thousand in number, to the River Jordan, and the Dead Sea. On this excursion, he passed through the Gate of Bethlehem, down Mount Moriah, across the Valley of Jehosaphat, along the side of Mount Olivet, and through Bethany, and the plain and village of Jericho. On his return from Jerusalem, he crossed the plain of Sharon, the foot of Carmel, a part of Lebanon, and the Valley of Bekaa, to Damascus. After a residence of ten days in that city, he proceeded through Tripoli to Aleppo, where his latest advices were written.

A detailed account of this tour, we have gathered from the April, June, and September numbers of the London Missionary Register. No apology can be requisite, for occupying so large a portion of our present number, with so important and interesting a journal.

Candia.

Under date of Rhodes, Dec. 31, 1819. Mr. Connor writes—

When I last wrote, I was on the eve of leaving Constantinople. I sailed on the 31st of October; and, after a passage prolonged by calms and contrary winds, arrived at Smyrna on the 14th of November. There I was compelled to remain a fortnight, for want of an opportunity to Candia; and I employed my time in preparing for future operations, and in thinning Mr. Williamson's depôt.

At length, on the 28th of November, I sailed, in a Turkish brig, bound to Canéa, in Candia. Contrary winds drove us into the port of Scio, where we remained two days. I spent some pleasant hours with Bambas, the head master of the School there. In consequence of the visit of Messrs. Allen and Grellet, he has begun to print School papers on the Lancasterian plan; which he hopes to see, ere long, adopted in the island. I was rejoiced to find that the printing-press had at length been attached to the School, and was fully employed.

On the 2d of December, we sailed from Scio ; and on the 5th, arrived in Canéa. I took up my abode with our Consul there, Signor Capogrosso ; from whom, and from every member of the family, I received the most friendly attentions during my stay in the island.

The day after my arrival, I sent to the Bishop an Introductory Letter, which I had brought from the Archbishop of Candia ; together with the Bible Society Tracts printed in Corfu : and, the following morning, I called upon him. He received me in the kindest manner. We conversed at large on the operations of the Bible Society. The Bishop and the Greeks who were present expressed their warmest approbation of the Institution.

Having found, on my arrival in Canéa, that the Plague was rife in the city of Candia and its neighbourhood, I resolved to confine myself to Canéa, and to operate there for the whole island. With this view, I drew up the following " Plan for the Circulation of the Scriptures in Candia."

"Our Consul, Signor Pietro Capogrosso, is to keep a well-supplied depôt of the Scriptures in his house at Canéa. Every Bishop in the island is to exhort the Priests in his diocese, to make inquiry, in their respective parishes, into the number of Testaments necessary to supply EACH FAMILY, at least, with a copy. The Bishop will send this account to Signor Capogrosso, who will expedite the Testaments to the place named by the Bishop. The Bishops will superintend the sale or distribution of the Testaments. The prices are to vary, according to the circumstances of the purchaser. To those who are so poor that they cannot afford to pay any thing, but who nevertheless manifest a strong desire to possess a Testament, a copy is to be given gratuitously, with these words inscribed within, "Gift of the Bible Society." The money received for the Testaments is to be sent, through the Bishops, to the Consul, who will transmit it to Mr. Williamson at Smyrna. The Consul will receive fresh supplies of Testaments from Mr. Williamson, as he may require them."

This plan met with the full approbation of the Bishop of Canéa, who said he would immediately adopt it in his own

diocese, and would write to the Archbishop's Vicar in Candia to recommend the plan to the Bishops of the island.

Before I left Canéa, I wrote fully on the subject to the eleven Bishops, and to the Archbishop at Constantinople ; requesting him to give an impulse to the plan, by uniting himself to the Bishops. To each of these I sent the two Bible Society Tracts, printed in Corfu.

I left with Signor Capogrosso 210 Greek Testaments ; and copies of the Scriptures in various languages, for the ships that frequent the port of Canéa. Before my departure he had sold many copies himself, and had written to his agents at Retimo and at Candia, to assist him in circulating them. I left with him written instructions. He will regularly correspond with Mr. Williamson ; and will inform him of the mode in which he has disposed of the Testaments.

I made many inquiries into the number of Greeks in the island, but could not obtain certain information : they probably amount to upward of 150,000 ; the calculation being made from this fact, that there are 40,000 males who pay tribute. The Turks are by no means so numerous. The number of Franks is very inconsiderable, probably amounting to no more than forty individuals ; and the only Roman Catholic Ecclesiastic in Candia is a Capuchin, the sole inhabitant of a monastery in Canéa. The only Jews in the island are at Canéa, and they do not amount to more than one hundred. I showed several of them the New Testament in Hebrew ; but could find no purchaser. I have left, however, two or three copies with the Consul.

Rhodes.

In the same Letter Mr. Connor writes—

Contrary winds confined me at Canéa, for three weeks. At length, on the morning of Christmas day, I sailed for Rhodes, and arrived here on the 28th instant.

The next day, I sent to the Archbishop an Introductory Letter, the Greek Tracts, and a digest of my plan for the circulation of the Testaments in his diocese. The day following I called upon him. He bade me welcome in the most friend-

ly manner, acceded heartily to my plans and wishes, and said that he would promote the cause in Rhodes, and would immediately write to the other islands in his jurisdiction.

These are Leros, the seat of a Bishop with about 600 Greeks—Calymne, under the Bishop of Leros, 3000—Niseros, 1200—Delos, not the celebrated island of the same name, 1000—Syme, 3200—and Karke, 600. The Greek population of Rhodes amounts to about 18,000.

The Archbishop will also write to his friend, the Metropolitan of the populous isle of Scarpanto and its dependencies, and encourage him to the diffusion of the Testaments in his diocese.

Our Consul here, Signor Stephano Masse, a physician, will keep the dépôt in his house, and will do all in his power to promote the sale of the books. I have written a Letter to the Bishop of Cos on the subject, which the Consul will transmit.

In consequence of the prophecy of a Santon (holy man,) that the city of Rhodes is to be taken by the Christians on a Friday, no Christian is permitted to have a house within the walls. This is allowed to Turks and Jews only. The Greeks have shops in the town; but, at sun-set, they are obliged to pass the gates, and go to their houses in the suburbs, where they and the Franks reside. On Fridays, however, during prayers in the Mosque, both Greeks and Franks are compelled to leave the town, and the gates are shut.

The number of Jews here is about 1000: but here, as in Canéa, I can find no purchaser of the Hebrew Testament. I shall leave a few copies of it with the Consul; and a number of Testaments for the ships that touch here.

I left Constantinople with the intention of proceeding from Rhodes to Sataliah, in Caramania, and thence to Cyprus; but my progress has been much impeded by unavoidable delays: the consideration, therefore, that the Pass-over is fast approaching, and that before I arrive at Jerusalem I have the whole of Syria to traverse, has brought me to the resolution of renouncing Caramania for the present. I shall proceed, therefore, direct to Larnica, in Cyprus; and

November, 1820.

probably in the same vessel that brought me hither from Canéa.

I heard, yesterday, that the Archbishop of Sataliah is gone to Constantinople; and, without his sanction, I could do little there. Signor Masse has resided six years in Sataliah: he tells me that the Greeks there speak nothing but Turkish, which they write in the Greek character: the Testament, therefore, now in progress at Constantinople, will be the very thing for them.

I shall write again from Cyprus. We shall sail as soon as the wind permits.

I wish you would request the Bible Society to send out, as soon as possible, a copious supply of Greek Testaments, in both forms, to Mr. Williamson, that he may be ready to answer the demands from the islands. Let them send him also as many copies of the Scriptures, in Arabic, and Syriac, and Turkish, as they can spare. I shall endeavour to establish dépôts in Syria, Mesopotamia, and other quarters.

Would it not be advisable, if circumstances permit, to visit the Patriarch of all the Armenians at Echmiazin, and consult with him?

It would gratify me much to find at Aleppo, on my return from Jerusalem, a Letter from you or from the Bible Society, containing hints, suggestions, subjects of research, &c. for my future journey. If I find myself, on my return to Aleppo, in vigour of body, it is my full intention to visit the Churches on the banks of the Euphrates and the Tigris, and should probably go down to Bagdad or Bussorah. Our resident at Bagdad, Mr. Rich, is a friend to the Bible Society.

It has struck me, that, through the channel of the Bombay Bible Society and Mr. Rich, a ready and safe conveyance of the Scriptures might be carried on to the Churches of Mesopotamia, by way of the Tigris and Euphrates. On this subject, however, I shall seek information at Aleppo. By operating through Trebisonde, from Constantinople, on the north, and through Bagdad, from Bombay on the south, the whole line of country from the Persian Gulph to the Black Sea might be readily put in possession of the Word of God.

Y

Cyprus.

From Larnica, in Cyprus, Mr. Connor writes, on the 6th of February—

My last Letter, dated in Rhodes, will have informed you of my proceedings there and in Candia.

Contrary winds detained me in Rhodes three weeks; and I did not arrive in Larnica, till the 24th ult.

After a few days' stay in the house of our Consul here, Signor Vondiziano, I proceeded to Nicozia, to visit the Archbishop, to whom I had brought an Introductory Letter from his agent in Constantinople. He received me in the kindest manner; and seemed highly gratified with the object of my visit to Cyprus. I showed him the two Tracts on the Bible Society, printed in Corfu. He glanced through them hastily; and frequently exclaimed, as he turned over the leaves, "A noble work!" He afterwards handed the Letter and Tracts to the Greeks present. The operations of the Bible Society excited their astonishment. The Archbishop ordered an apartment to be provided for me in the palace, and I remained with him five days.

During this time, I drew up "Proposals for a Bible Society for Cyprus," and presented them to Cyprian. He summoned a Council of the principal men about him, and they discussed the matter. Their unanimous opinion was, that, in the present impoverished state of the island, a Bible Society, desirable as it might be, could not be organized. The Archbishop, however, will do all in his power to promote the sale and distribution of the Greek Testaments; of which I have left 250 with him, all of the last edition. The Archbishop asked for 400; I have, therefore, written to Smyrna for 160 more.

As the majority of Greeks in this island are poor, the Archbishop advised me to reduce the price of the Testaments to five piastres. To this I agreed; though it is only half price. The sum of 1250 piastres, therefore, will be transmitted, through our Consul, to Mr. Williamson at Smyrna; who will supply the dépôt here, according to its wants. I hope that the Bible Society will keep Mr. William-

son's dépôt well filled, that he may be able to answer every demand upon him.

The Archbishop has given me an Introductory Letter to the Patriarch of Antioch, who resides at Damascus, and another to the Agents of the Patriarch of Jerusalem.

The Archbishop of Cyprus is the political, as well as spiritual head of the Greeks in the island. It is his business to collect their tribute: and, at present, he finds this no easy task; the last year having been a year of scarcity. His multifarious occupations scarcely allow him a moment's repose during the day; and he spends the greater part of every morning with the Turkish Governor, transacting business. The Archbishop of Cyprus is not subject to any Patriarch; and he alone, of all the Ecclesiastical Dignitaries, is empowered to wear a purple robe, to carry a sceptre, and to sign his papers with red ink. The Archbishop, with the concurrence of the chief Greeks of the Island, generally elects his successor; this election must, however, be afterwards confirmed by the Porte.

The three Bishops of the Island are those of Larnica, Baffo, and Cerines. The Archbishop occasionally holds a Synod, when the Bishops attend. He also, now and then, visits the dioceses.

The Island contains about 40,000 Greeks, and 14,000 Turks, and has 40 Greek Monasteries with about 300 Monks, and two Catholic Convents with six Fathers. The chief School in Cyprus is at Nicozia, and contains about thirty scholars. Nothing is taught but Hellenic and Music.

There are about 500 Maronites in the Island. They reside chiefly in the neighbourhood of Nicozia and in Larnica; and have one Monastery, with three Monks. They have no Schools here; but those who can afford to do so, send their children to Mount Lebanon for education. The Arabic which they speak in their families, as I was told by a Maronite, is very corrupt. He said that it is much like the Maltese.

There are no Jews in the Island.

I leave a considerable number of Bibles and Testaments, in various languages, with Signor Vondiziano, for the Franks resident at Larnica, who are very nume-

rous; and for the ships which visit the port; with many Tracts, in Greek and other languages, which I did also in Candia and Rhodes.

Having been disappointed in my plan of visiting Caramania, I have made many inquiries respecting the languages spoken along the southern shores of Asia Minor; and I find that the language universally spoken by the Greeks residing along the line of coast from the Gulph of Macri to Tarsus, is the Turkish, which they write in the Greek character. As we have not yet the Book to offer them, my visit would have proved somewhat premature.

I expect to sail to-morrow for Beirout; and must defer my visit to Damascus and Aleppo, till after the Passover. I shall most probably proceed, direct from Beirout, to the Convent of the Syrian Archbishop.

In order to be able to pass through Syria and Asia Minor with facility and safety, I have assumed the Oriental dress.

From Acre, under date of Feb. 23, 1820, Mr. Connor states his proceedings at Beirout, Saide, Sour, and Acre.

Beirout.

My last letter informed you of my proceedings in Cyprus, and that I was on the eve of sailing for Syria.

I landed in Beirout in the afternoon of Sunday the 13th inst. and found, to my great joy, that the Archbishop of Jerusalem was there, having arrived, the day preceding, from Europe, by way of Egypt. On Monday morning I went to visit him at the Capuchin Convent, and found him officiating at the altar. After service, I introduced myself to him. We walked to and fro, for some time, in the area of the Convent, conversing about our friends in England, and on the object of my Mission. Particular business calling him away, I promised to visit him the next morning in the house where he lodged. I went accordingly; but our conversation was so frequently interrupted by the entrance of visitors, who came to welcome the Archbishop on his return, and his fatigue from his recent journey was so evident, that I judged it best to defer any further conference with him, till I shall see him in his Convent on

Mount Lebanon, whither I shall probably proceed from Damascus. His printing press is not yet arrived. The Archbishop gives me but little hopes of success in selling the Scriptures in Syria.

During my stay of two days and a half in Beirout, I had more than one interview with Monsignor Luigi Gandolfi, Superintendent of the Catholic Churches in the Levant. He is an aged and amiable man. He remembers Mr. Burckhardt well.

I shall revisit Beirout, the Archbishop's Convent not being far distant.

Our Consul told me that the population of Beirout amounts to about 10,000 souls. Of these about 3000 are Turks, and the remainder Christians of various denominations. I shall endeavour to establish a dépôt there on my return.

Saide.

On the 16th inst. I set out for Saide; and having passed along the foot of Lebanon, arrived there in the evening. I found in the inn where I lodged, Mr. Fuller, who travelled with Mr. Jowett in Egypt.

Saide contains, according to Mr. Bertrand, about 15,000 souls. Of these, 2,000 are Christians, chiefly Maronites, and 400 Jews, who have one Synagogue.

As we have no Consul in Saide, and no Ecclesiastical Dignitary residing there, I proposed to the French Consul to take on himself the sale and distribution of the Scriptures. He told me, however, that, as French Consul, he was prohibited from engaging in any commerce. I returned to my lodging, rather disheartened, little foreseeing the providential interference which shortly afterwards manifested itself. I had given an Arabic Psalter to a Maronite, for a slight favour which he had granted me. He sat down in the area of the Khan, and began to read. A number of people gathered about him, and looked at his book. Among the rest was the chief physician of the place, Mr. Bertrand, a native of Saide, but of French family, and very respectable connexions. The Arabic Psalter attracted his notice. He came up to me, and inquired eagerly if I had more Arabic Psalters or any Arabic

Bibles; saying, at the same time, that if I had thousands of them, I could easily dispose of them in Syria. I went to his house in the evening, and spent about three hours with him. He was aware of the existence of the Bible Society, and had seen Mr. Burckhardt. He made many excellent remarks on the good effects likely to be produced by the Bible Society; and said, that if he could do any thing to promote its objects in Syria, he was most ready and willing to be so employed. I wrote on the spot a set of Instructions for him. He undertakes, with the assistance of his brother, who is Physician to the Prince of the Bruses, to sell and distribute the Scriptures throughout the whole of Lebanon. Anti-Lebanon, Damascus and the coast of Syria, from Beirout to Sour. Mr. Bertrand is well known in the country; and, as I have heard from many, has considerable influence, and is universally respected. He only waits for the books, to begin his work. Signor Vondiziano, of Larnica, will be his Referee. I trust that the Bible Society will speedily send out to Signor Vondiziano a large supply. Mr. Bertrand will correspond with Mr. Tarn, and will give him a full account of the sale and distribution of the Scriptures.

Sour.

On the 18th I set out for Sour, the ancient Tyre; and arrived there in the evening. I lodged with the Greek-Catholic Archbishop of Tyre. He will endeavour to supply his flock with bibles; and will apply to his friend Mr. Bertrand for them. He tells me, that in Sour there are 1200 Greek Catholics, 100 Maronites, 100 Greek Schismatics, 2000 Montonalis, and about 100 Turks. Relics of the ancient splendour of Tyre are every where to be seen. Numerous and beautiful columns, stretched along the beach, or standing in fragments half buried in the sand that has been accumulating for ages, the broken aqueduct, and the ruins which appear in its neighbourhood, exist as an affecting monument of the fragile and transitory nature of earthly grandeur.

Acre.

On the 21st I set out for Acre; our road

lying along the beach. Night overtook us; and it was past eight o'clock when we arrived at the gates of the city, which we found shut. We could find no lodging, and were obliged to spend the night in the open air. The next morning we entered, and were lodged in the Latin convent.

Our consul, Signor Malagamba, undertakes willingly to promote the circulation of the Arabic and Hebrew Scriptures, in Acre, Nazareth, Tiberias, Safed, &c. &c. Signor Vondiziano, of Larnica, will be his referee.

In Acre, according to our Consul, there are about 10,000 souls; of them, 3000 may be Turks, the remainder Christians (chiefly Catholics) of various denominations.

From the Convent of San Salvador at Jerusalem, where Mr. Connor took up his abode, he gives, under date of March 21st and April 11th, the following particulars of his journey to the Holy City, and of his proceedings there:

Nazareth.

My last Letter detailed my operations between Cyprus and Nazareth.

I arrived in this latter place on Friday, the 25th of February, and remained there till the following Monday; having visited, in the interval, all the Holy Places shown there, and the summit of Mount Tabor, two hours and a half distant from Nazareth. The number of the inhabitants of Nazareth is about 3000. Of these about 500 are Turks, and the remainder are Schismatic Greeks, Latins, Greek Catholics, and Maronites. I have placed them here according to their rank in number.

The Guardian of the Latin Convent, where I lodged, told me, that the Turks and Christians of the neighbouring village of Cana of Galilee, cherish a singular notion, in consequence of the miracle once performed there. They commonly suppose, that, by drinking copiously of the waters of the place, intoxication is produced.

Napolose.

On Monday, the 28th of February, we set out for Napolose. After passing

the fine plain of Esdraelon, we arrived at the village of Gennin, situated at its extremity. We passed the night there in a miserable hovel, with two Christian Druses, who had come from their mountains to buy cotton: they observe Lent very strictly.

The next morning we started with the dawn. The path led us, at first, through a narrow stony valley. We had not proceeded far before we were met by an Arab, who cautioned us against advancing, as a company of robbers were lying in wait on the hill-side, a little beyond us: we immediately turned, and took another road. We passed to-day through some fine country, and arrived, about three in the afternoon at Napolose, the ancient Sychem, beautifully situated at the foot of lofty hills, embosomed in trees, and surrounded with gardens. We were not permitted to advance into the town till we had seen the Governor, who, after a conversation of two or three minutes, dismissed us. We took up our lodging in the house of a Greek christian.

In Napolose there are about 100 Christians, all Greek Schismatics. They have one church, and two priests. The Jews there amount to about fifteen individuals.

Samaritans in Napolose.

I immediately made inquiry about the Samaritans. My host stepped out, and fetched their priest: he sat with me some time; his name is Shalmor ben Tabiah: he is a native of Napolose, and is about forty years of age.

There are about forty Samaritans in Napolose. They have but one Synagogue in the town, where they have service every Saturday. Four times a year they go, in solemn procession, to the old Synagogue on Mount Gerizim; and, on these occasions, they go up before sun-rise, and read the law till noon. On one of these days they kill six or seven rams. The Samaritans have one school in Napolose, where their language is taught. The head of the sect resides in Paris.

I accompanied the Priest to his house, and sat a long time with him. There were several Jews present; they seem to live on friendly terms with the Sama-

ritans here. The Priest showed me part of the first volume of the English Polyglott, mentioned by Maundrell; it consisted of about a dozen tattered leaves. He showed me also a Manuscript Samaritan Pentateuch, with an Arabic Version at its side; this Version, however, is not used in their Synagogue. He afterward took me to see the Synagogue, making me first take off my shoes; it is a small gloomy building. I observed a number of copies of the Samaritan Pentateuch, carefully enveloped in linen, and laid on a shelf in the Synagogue. Expressing a wish to see the Ancient Manuscript, said by the Samaritans to be 3500 years old, the Priest paused and hesitated for some time. Having laid aside his upper garments, he at length entered the Sanctuary, and produced the venerated Manuscript. It is well written on vellum, in the Samaritan character, and is preserved in a tin roller: it bears the marks of age, and is rather tattered. The Priest would not permit me, nor any one present, to touch it. He was very inquisitive about the Samaritans, who he had heard were in England. As it is probable that I shall revisit Napolose, on my way from Jerusalem to Damascus, I hope to have the opportunity of collecting more information from him.

Jaffa.

The next morning we started for Jaffa; and arrived, about sun-set, at the edge of a wretched village, called Gilguli. Here we were compelled to spend the night under an open shed. A band of Bedonins entered, and sat with our muleteers round the fire which we had kindled; they remained with us all night: their thievish character kept us watchful and sleepless.

We set off with the dawn; and, after having traversed a wide plain, consisting of cultivated land and blooming pastures, we entered Jaffa about noon, and proceeded through its crowded Bazaras, to the house of our consul, Signor Damiani. He received me in a very friendly manner, and I lodged with him during my stay in Jaffa. He will do what he can to promote the objects of the Bible Society in Jaffa and its neighbourhood; and, through his hands, the Scriptures will regularly pass into Jerusalem.

Channel for the Scriptures, between Malta and Jerusalem, opened.

I had been obliged hitherto, in Syria, to refer our Consuls and others to Signor Vondiziano, our Consul in Cyprus, on account of the easy and frequent communication between their post and his; but I found it otherwise in Jaffa, and was happy in being able to open, at last, a correspondence between Palestine and Malta, through Alexandria. Vessels from Egypt are continually arriving in the port of Jaffa, and vessels from Malta in that of Alexandria; so that the communication between Malta and Jerusalem may be carried on briskly and easily. I wrote on this subject, from Jaffa, to Mr Lee, of Alexandria, and to Mr. Jowett.

All the books which Mr. Burkhardt sold or distributed in Jaffa, were collected and burnt by some of the Priests, who threatened with excommunication those who secreted them.

The population of Jaffa consists of about 3000 Turks, 400 Greek Schismatics, 100 Latins, and 30 Armenians. There are no Jews here.

Rama.

On Saturday, March the 4th, we set out for Rama, the ancient Arimathea. We remained there till Monday, lodging in the Latin Convent. The inhabitants of Rama amount to 7000. The only Christian school in the place is that belonging to the Greeks.

Arrival at Jerusalem.

On Monday morning we proceeded towards Jerusalem. After passing over a cultivated plain, we entered a broad valley; at the end of which, turning to the right, we rode along a stony path in a narrow glen, amidst the mountains of Judea. The mountains that bound this glen are, in general, uncultivated and rocky, but beautifully tufted with underwood. On issuing from this glen, the road carried us over a fatiguing succession of stony hills and valleys; the country, as we approached Jerusalem, becoming more and more desolate, till it terminated in a rugged desert of rock, which scarcely admitted the growth of a few blades of grass. About four o'clock we came in sight of the Holy City: its

first appearance, when approached from Jaffa, is that of a neat little walled town, seated on a gentle eminence. Outside the gate was a band of pilgrims, amusing themselves with throwing stones. We entered the city, and proceeded, through a few narrow and winding streets, to the Latin Convent of San Salvador, where we took up our abode.

Measures adopted for securing the sale of the Scriptures in the Patriarchate of Jerusalem.

The Archbishop of Cyprus having given me an introductory letter to Procopius, the chief agent of the Patriarch of Jerusalem, I waited on him, at the Greek Convent, two or three days after my arrival. He received me in the most friendly manner. He expressed his warmest approbation of the plan and objects of the Bible Society; and acceded immediately to my proposal, of leaving a considerable portion of the Scriptures which I had brought with me in his hands, for sale or distribution among the Pilgrims and others.

In a subsequent visit, I delivered to him a paper, of which the following is a translation:—

“1. Procopius will keep, in his Convent, a Depôt of the Scriptures, for the Greek Christians in Jerusalem and its neighbourhood; and will exert all his influence, to diffuse these Scriptures throughout the Patriarchate of Jerusalem.

“2. Procopius will also keep, in his Convent, a Depôt of the Scriptures, in various languages, for the Pilgrims of the Greek Church that visit Jerusalem; and, when these Pilgrims arrive, he will cause them to be informed of the existence of the Depôt, and will encourage them to purchase.

“3. The Metropolitan, Archbishops, and other Ecclesiastical Dignitaries of the Patriarchate of Jerusalem, will perhaps encourage, by Letter or by word of mouth, the people of their respective Churches to purchase the Scriptures, and will commit the distribution of them to men of judgment and fidelity.

“4. Perhaps Procopius will be able to find a faithful and trust-worthy man, to whom he might confide the sale of the Scriptures, in various languages, in

Jerusalem and its neighbourhood. It would, I think, be the best plan to expose these Books for sale, during the Passover, in the Square,* which fronts the Church of the Holy Sepulchre, on account of the frequent assembling of the Pilgrims there.

"5. The Books, thus sold, must be sold at a stated moderate price; and the Bible Society grants a commission of ten per cent. upon the money received for the Books to the person whom Procopius will employ to sell them.

"6. All the money received for the Books will be put into the hands of Procopius, who will examine the accounts of the Vender, and pay him commission. Procopius will also deduct from the money received any expense that he may have incurred for the carriage of the books from Jaffa to Jerusalem, &c. He will transmit the remainder of the money to the Rev. W Jowett, Strada San Giovanni, Malta, through the hands of Signor Damiani, British Consul in Jaffa. Mr. Jowett, who keeps the Great Depôt in Malta, will supply Procopius with whatever Scriptures he may want for the Pilgrims and others.

"7. It would afford peculiar pleasure to the Bible Society, if Procopius would correspond with Mr. Jowett; and would give him, from time to time, especially after each Passover, an account of the mode in which the Scriptures have been distributed, specifying the number of those sold in each language."

Procopius read this Paper with attention, and gave his full assent to every thing that it contained. "Send me the Books," said he, "and I shall immediately begin; and when I shall have furnished the Patriarchate with the Scriptures, I will circulate them elsewhere."—He will carry on a correspondence with Mr. Jowett, through Jaffa and Alexandria.

Procopius is a man of talents and of extensive attainments, particularly in languages. His character, as chief agent

of the Patriarchate, places him high, in point of power and influence. And, when we consider, that the majority of the Pilgrims, who visit Jerusalem, are Greeks, and that there are about 20,000 Christians subject to its Patriarch, we may hope that Procopius, from the hearty good-will which he manifests, will be the instrument of effecting much, in accomplishing the objects of the Bible Society in these parts.

The prices affixed to the Scriptures sold in these parts must be very moderate. The Bible Society indeed, in prosecuting its work of charity in the Levant, must expect to encounter a considerable loss. It is not alone the poverty of the inhabitants that will cause this: it is, more particularly, the deadness and apathy toward their spiritual interests in which they at present lie. This state, however, we may hope, will not last long.

The Books which I gave to Procopius for sale were the following—83 Arabic Psalters, 2 Arabic Bibles, 3 Arabic Testaments, 34 Greek Testaments; all these he has sold. I gave him also a large quantity of Greek Tracts: these he has distributed.

Obstacles to the Establishment of a Bible Society at Jerusalem.

The dissensions which unhappily subsist among the different bodies of Christians in Jerusalem, oppose an insuperable obstacle to the establishment there, at present, of any efficient Institution for the circulation of the Scriptures.

Of that city, whose very name is "Peace," and whose peaceful state should be the figure of the Church's unity on earth and of its rest in heaven (see Psalm cxxii)—of that city the Christian Traveller is compelled to say—

If there be a spot in the world, where the spirit of religious contention burns with greater fury than in another, that spot is Jerusalem!

The occupation of the Holy Places is the great object of contention. These are in the hands of

* This square is filled, during the whole Passover, with vendors of crucifixes, beads, and other trinkets, and is the chief resort of the Pilgrims. All who enter the Church of the Sepulchre must necessarily pass through it.

the Turks, by whom the right of occupation is sold to the highest bidder. The Greeks and Armenians are friendly to the diffusion of the Scriptures; nor do the Latins seem hostile to the circulation of their Authorised Versions. When, therefore, the real value of the Holy Places comes to be understood by the contending parties, through the increase of Divine Light in these regions, they may be led to worship in them in peace and harmony, and to unite together for the purpose of making known to all men the Word of Salvation.

Under existing circumstances, therefore, Mr. Connor says—

The best plan will be, that Procopius should be the general Depositary of the Scriptures here, in Romæic, Arabic, Russian, Bulgarian, Wallachian, Armenian, and Turkish in Greek and Armenian characters for the Christians of Anatolia. He undertakes to see them offered for sale; and is also willing to distribute, among the Pilgrims and others, Greek and Arabic Religious and Bible Society Tracts.

Language and Schools of the Patriarchate of Jerusalem.

The language universally spoken, throughout the Patriarchate of Jerusalem, is the Arabic. Schools are rare; consequently, reading is not a very common attainment. The Metropolitan, Archbishops and Bishops, are all native Greeks, and reside in Jerusalem. Very few of them know any thing of Arabic, but maintain Agents, (natives of the country) at their dioceses, which they occasionally visit. The Patriarch of Jerusalem always resides in Constantinople.

Armenian Patriarch at Jerusalem.

A few days after my arrival, I visited the Armenian patriarch; and conversed with him on the Bible Society, and on the object of my visit to Jerusalem. Both pleased him; and he immediately requested me to send him sixty-six of the Armenian Testaments which I had brought with me. He gave me four piastres a-piece for them. He took them, he said, to present to his friends. He

would give me no encouragement, however, to sell them openly. Before he will permit the public sale of them, he must have authoritative proof that the edition is sanctioned at Constantinople. This I will procure for him, when I return thither.

Syrians, Copts, Abyssinians, and Jews at Jerusalem.

I have visited, more than once, the Convents of the Syrians, Copts, and Abyssinians.

The Syrians (who are Nestorians from Mesopotamia) were pleased with the Syriac Testaments, and told me that they would go off rapidly in Diarbekir and other places. I made a present of one of these Testaments to their Church Library, and gave a couple to two of their Priests, who were on the point of returning to Merdin. The number of Syrians in Jerusalem is about fifteen.

The Abyssinians reside in the same Convent with the Copts. Their Chief Priest informed me, that there are, in all, about twenty Abyssinians in Jerusalem. Most of them have been settled here sometime: they came hither originally as Pilgrims, and were obliged to remain in Jerusalem for want of means to carry them back to their own country. The Abyssinian Pilgrims are rare. Sometimes years elapse, and not one appears. This year one has arrived. He is from Gondar, and knows Mr. Pearce well. During my conversation with the Priest, we sat in an arched excavation in the wall of the Convent: before him lay a number of Church Books and fragments of the Scriptures, in Ethiopic, beautifully written: they had been brought from Abyssinia, and the Priest refused to sell any of them. The Abyssinians have no Church of their own in Jerusalem; but perform their service in the Chapels of the Copts or Armenians, with whom they are on friendly terms. They are chiefly supported (as well as the Copts) by the Armenians. As the Abyssinians are in the lowest state of poverty, I put twelve Ethiopic Psalters into the hands of the Priest, desiring him to distribute them gratuitously among his people: this he did immediately, while I was sitting with him: they all manifested

their gratitude. Among them were several women who read the Ethiopic fluently. One of them was pointed out to me, by the Priest, as the daughter of the present King of Abyssinia. I afterward went to view their little Library; and found their Books (all Manuscripts, with the exception of two Psalters, printed in London, given to them by Mr. Burckhardt) covered with dust, partly on shelves, and partly in a trunk in a ruined chamber. All the Abyssinian Pilgrims have a ready access to these Books, and may take them out to read whenever they please.

Among the Jews I have not been able to do any thing. The New Testament they reject with disdain, though I have repeatedly offered it to them for the merest trifle. As for the Prophecies, they say, the Book is imperfect, and therefore they will not purchase: and, as for the Psalters, they tell me there is no want of them in Jerusalem. Had I brought complete Hebrew Bibles with me, I could have sold many.

*Celebration of the Passover, at Jerusalem,
by the Latins and the Greeks.*

The Latin and Greek Easters are now concluded. Their ceremonies have been very numerous. I shall transcribe from my Journal what I have written on four of them.

Here I must pause, to give you, in a few words, some idea of the Church of the Holy Sepulchre. It is a large building. In the middle, under the great cupola, stands an edifice of considerable size, containing the Tomb; over which are suspended forty-four lamps, always burning. Of these twenty-one belong to the Greeks, thirteen to the Catholics, six to the Armenians, and four to the Copts. Between the Sepulchre and the sides of the Church is a large space, open and free to all; the Chapels of the different Communions being in the sides of the Church. Mount Calvary is within its walls. You ascend it by a flight of steps, and on its top are two small Chapels belonging to the Greeks. The large Chapel of the Greeks is the most splendid and richly ornamented. For a minute description of the Church, I refer you to Maundrell and Chataubriand.

November, 1820.

On Palm Sunday (March the 26th) I went to see the Ceremony of the Latins. After a considerable time had been spent in singing before the door of the Sepulchre, the Deputy Superior of the Latin Convent (the Superior himself being in Cyprus) entered the Sepulchre, with some Priests, to bless the Palm Branches that lay there. When this was done, he left the Sepulchre; and, sitting on an elevated chair, received the palms, which had been blessed, from the hands of the Priests. These came forward first, and knelt, one after the other, before the Deputy Superior, receiving from his hand (which they kissed) a branch of the consecrated palm. When this part of the ceremony was concluded, the crowd pressed forward to receive THEIR palms. The confusion and tumult were excessive. The Turks,* with their sticks and whips, did all they could to restrain the impetuosity of the people; and had it not been for their great activity, the Deputy Superior would certainly have been overwhelmed by the crowd. When the palms had been distributed, and the confusion had, in some measure, subsided, the Priests and some others walked three times in procession round the Sepulchre, with lighted candles, incense, elevated crucifixes, and palms. They sang as they walked. When the procession was ended, an altar, splendidly ornamented, was placed before the door of the Sepulchre, and Mass was performed.

On Good Friday, there was a grand Procession and Ceremony of the Latins, in the evening. It commenced with an Italian Sermon, in the Catholic Chapel, on the flagellation of Christ.† From this place they proceeded to the Chapel where, they say, Christ's garments were taken from him: here was another Ser-

* There are always in the Church, during the Ceremonies, a considerable number of Turks, with sticks and whips, to keep the people in order. This appeared to me, at first, a rather tyrannical measure; but repeated visits to the Church soon convinced me, that, without the interposition of the Turks, it would become the theatre of riot and disorder. These Turks (who are paid by the Convents) guard the Processions, and clear the way for them.

† In their Chapel, the Catholics profess to show the Pillar where this took place.

mon in Italian. They then ascended Mount Calvary; and passed first into the Chapel which marks the spot where Christ was nailed to the Cross; the large crucifix and image which they carried in the Procession was here laid on the ground, and a Spanish Sermon was pronounced over it. When this was finished, the crucifix was raised, and moved into the adjoining Chapel of the Elevation of the Cross; here it was fixed upright behind the altar; a Monk, standing by, preached for twenty minutes, on the Crucifixion. The Sermon was in Italian; and when it was concluded, two Monks approached the Cross, and, partially enveloping the body of the image in linen, took off, with a pair of pincers, the Crown of Thorns from the head, kissed it, and laid it on a plate; the nails were then drawn out from the hands and feet, with the same ceremony. The arms of the image were so contrived, that, on the removal of the nails which kept them extended, they dropped upon the sides of the body. The image was then laid on linen, and borne down from Calvary to the Stone of Unction, the spot where they say Christ's body was anointed; here the image was extended; and was perfumed with spices, fragrant water, and clouds of incense; the Monks knelt round the stone with large lighted candles in their hands; a Monk ascended an adjoining pulpit, and preached a Sermon in Arabic. The Procession then went forward to the Sepulchre, where the image was deposited, and a Sermon preached in Spanish. This concluded the ceremony.

On the Easter Day of the Latins, which is the Palm Sunday of the Greeks, Armenians, &c. I went to the Church early, and found it excessively crowded. Most of the people had remained there all night. The Catholic, Greek, and Armenian Processions were long and splendid. In all the Processions to-day, except that of the Catholics, Palm Branches were carried, and also banners with the various scenes of the Passion painted on them. The people were very eager to sanctify their Palms, by touching the banners with them, as they passed.

On the Greek Good Friday, I went to the Church, with the intention of spending the night there with the Pilgrims, and

of viewing the ceremonies. The Turkish Guard at the gate was particularly strong; and they admitted none who did not choose to pay twenty-five piastres (about 16s. 8d.) The Firmán which I obtained at Acre from the Pacha, who is Guardian of the Holy Sepulchre, saved myself and servant this expense. It is a general belief among the Greeks and Armenians, that, on Easter Eve, a Fire descends from heaven into the Sepulchre. The eagerness of the Greeks, Armenians, and others, to light their candles at this Holy Fire, carried an immense crowd to the Church, notwithstanding the sum which they were obliged to pay. About nine at night, I retired to rest, in a small apartment in the Church. A little before midnight, the servant roused me to see the Greek Procession. I hastened to the gallery of the Church. The scene was striking and brilliant. The Greek Chapel was splendidly illuminated. Five rows of lamps were suspended in the dome; and almost every individual of the immense multitude held a lighted candle in his hand. The Procession and subsequent Service around the Sepulchre were long and splendid.

I was awakened early in the following morning by the noise in the Church; and, on proceeding to my station in the gallery, I found the crowd below in a state of great confusion. Some were employed in carrying others, on their backs, round the Sepulchre; others in dancing and clapping their hands, exclaiming in Arabic—"This is the Tomb of our Lord!" Sometimes a man passed, standing upright on the shoulders of another; and I saw, more than once, four carried along in this manner, a little boy, seated, forming the fourth, or topmost; others again were busy in chasing one another round the Tomb, and shouting like madmen. Whenever they saw in the crowd a man who they thought could pay them, they seized and forcibly carried him, in their arms, two or three times round the Church. The whole was a most lamentable profanation of the place! The same happens every year. The noise and confusion increased, as the moment appointed for the apparition of the Fire approached. At length, the Turks, who had not hitherto interfered, began to brandish their

whips, and to still, in some measure, the tumult. About noon, the Governor of Jerusalem, with a part of his guard, entered the gallery. The eagerness and anxiety of the people were now excessive. They all pressed toward the Sepulchre, each person holding a bundle of tapers in his hand. The Chief Agent of the Greek Patriarch, and an Armenian Bishop, had entered the Sepulchre shortly before. All eyes were fixed on the gallery, watching for the Governor's signal. He made it, and the Fire appeared through one of the holes in the building that covers the Tomb! A man lighted his taper at the hallowed flame; and then pushed into the thickest of the crowd, and endeavoured to fight his way through. The tumult and clamour were great; and the man was nearly crushed to death, by the eagerness of the people to light their tapers at his flame. In about twenty minutes, every one, both in the galleries and below, men, women, and children, had their candles lighted. Many of them put their lighted candles to their faces, imagining that the flame would not scorch them; I perceived, however, by their grimaces, that they speedily discovered their mistake. They did not permit these tapers to burn long; reserving them for occasions of need. The power which they attribute to those candles that have been touched with the fire from heaven, is almost unbounded; they suppose, for instance, that if, overtaken by a storm at sea, they throw one of these candles into the waves, the tempest will immediately subside. They are chiefly valued, however, in consequence of the superstitious notion, that, if they are burned at the funeral of the individual, they will most assuredly save his soul from future punishment. To obtain these candles, and to undergo a second baptism in the waters of the Jordan, are the chief objects of the visit of the Greek Pilgrims to Jerusalem.

What I have written will suffice to show you what takes place annually round the Tomb of Christ. May we not hope that the exertions of the Bible Society in the diffusion of the Scriptures, which the Pilgrims will be enabled, in future, to purchase at the very gates of the Sepulchre, and carry home to their families

and friends, will tend progressively to inspire a purer and more exalted spirit of devotion?

Pilgrims at Jerusalem, at the Passover of 1820—

The average number of Greek Pilgrims is about 2000. This year they are only 1600. Of these Pilgrims, the majority are Native Greeks, who speak and read Romaic. The next in number are the Greeks from Asia Minor, who speak and read the Turkish, but in the Romaic Character. The third class consists of Russians; and the fourth and fifth of Wallachians and Bulgarians. Few, however, of these Pilgrims can read.

The Armenian Pilgrims amount this year to about 1300. The majority of them are from Anatolia, and speak nothing but Turkish. Very few of them can read.

I found, at the Armenian Convent, a Pilgrim from Calcutta. He speaks English with considerable fluency, and is a member of the Calcutta Bible Society. I found in his room some English Religious Tracts, printed at Serampore, which had been given him by Dr. Carey. He took twenty-three Armenian Testaments from me, to distribute in Jerusalem. He tells me, that an Archbishop, a Bishop, and a Priest, have lately gone from Echmiazin to Calcutta, to study there, in order that, on their return, after three years, they may be able to open an Academy in Echmiazin.

The average number of Copt Pilgrims is about 200. This year only 150 arrived. Their appearance is very wretched.

The Pilgrims that have visited Jerusalem, this year, may be thus summed up:—

Greeks	1600	
Armenians . . .	1300	
Copts	150	
Catholics	50	} chiefly from Damascus.
Abyssinians . . .	1	
Syrians	30	
Total	3131	

Visit, with the Pilgrims, to the river Jordan.

I have been with the Pilgrims to the River Jordan. We left Jerusalem about seven in the morning, accompanied by

Messrs. Grey and Hyde, two English travellers.

A great portion of the Pilgrims had preceded us. The streets of Jerusalem were all life and bustle. To avoid the confusion, we left the city by the gate of Bethlehem; and, passing along the north side, fell in with the train of Pilgrims at the gate of St. Stephen. The scene was very lively. The path through which we passed down, Mount Moriah, across the valley of Jehosaphat, and up the side of Olivet, was lined with people, who came to witness the procession. A Turkish band of music, leaving the gate of St. Stephen, and accompanied with banners, proceeded with us as far as a tree on Olivet, under which the Governor of Jerusalem, with his court, were seated. Guns were fired at intervals.

In about three quarters of an hour after we had started, we passed through Bethany, a little miserable village. Shortly after, we descended into a deep valley. The appearance of the Pilgrims, with the immense train of camels, horses, mules, &c. was here truly picturesque. The pilgrims, muleteers, and guards, formed a body of about 2300 persons. The country, through which we passed, was barren and desolate beyond description.

At length, after having crossed a number of hills, we descended into the Plain of Jericho. In the midst of this Plain appears a large verdant tract, like an Oasis in the Desert; and here, embosomed in trees, stands the wretched mud-built village of Jericho. About half past twelve we arrived on the edge of the Oasis, and encamped. A large extent of ground was covered with the tents. An able artist might have made a very interesting picture of the scene. He would have introduced the numerous and variously-coloured tents—the diversified costumes of the Pilgrims—the Turkish horse-soldiers, with their elegant dress and long spears, galloping across the plain—with camels and horses reposing. We spent the remainder of the day here. About half past three the next morning, we all set out, by torch-light, for the Jordan. The appearance of the Pilgrims, moving in numerous detached

parties, with their flambeaux, across the Plain, was singular and striking.

The sun rose shortly before we arrived at the brink of the river. There, men, women and children stripped, and plunged into the water. Many employed themselves, while in the river, in washing and thus sanctifying the linen which they destined for their grave-clothes.

The Jordan, at the spot where the Pilgrims bathed, is beautifully picturesque. Its breadth may be about twenty yards; and it is shaded, on both sides, by the thick foliage of closely-planted trees. The water appeared turbid, and was not deep.

Some Turkish horsemen dashed through the river, and rode to and fro, in the grove on the opposite side, to protect the Pilgrims from the guns of the Bedouins, many of whom were assembled to watch the ceremony.

On retiring from the water, the Pilgrims employed themselves in cutting branches from the trees, to carry home with them, as memorials of the Jordan. They then mounted their beasts, and returned to their former station in the plain.

Our party set off from the Jordan, with Prince Avaloff (a Georgian) and his suite, to the Dead Sea, where we arrived in about two hours and a half. We rambled about, for some time, on the borders of this lake, which covers the ashes of Sodom and Gomorrah. I tasted the water, and found it excessively nauseous. Some of the party bathed.

On our return, we traversed the fertile part of the plain, passed through the village of Jericho, and returned to our tents about noon. Most of the Pilgrims had already started for Jerusalem. After taking a slight refreshment, we returned to the city by the same way that we had come, and entered by the gate of St. Stephen.

Remarks on Jerusalem.

Jerusalem is a considerable place. The most beautiful building within its wall is the Mosque of Omar, which stands on the site of Solomon's temple. The Turks have a singular reverence for this Mosque; and will not permit a Christian even to set his foot in the large grassy area which surrounds it.

The walks which I most frequent are those that lead down the valley of Jehosaphat, by the fountains of Siloah; or those that run along the side of Olivet. From the side of Olivet you have a very commanding view of Jerusalem. The Mosque of Omar appears particularly fine from this situation. The greater part of the surrounding country is most desolate and dreary. Hills of white parched rock, dotted, here and there, with patches of cultivated land, every where meet and offend the eye.

In the north of Palestine are many beautiful and fertile spots; but not so in Judea. The breath of Jehovah's wrath seems in a peculiar manner to have blasted and withered the territory of the Daughter of Zion! What a change has been wrought in the land, once *flowing with milk and honey!*

Often, as I have contemplated Jerusalem, have the words of the Prophet escaped my lips—when I have felt the strains of Jeremiah to be beautifully pathetic and true, when recalled to mind on the spot that prompted his sacred "Lamentations!"—*How doth the City sit solitary, that was full of people! how is she become as a widow! She, that was great among the nations, and princess*

among the provinces, how is she become tributary!—How hath the Lord covered the Daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

Bethlehem.

I have spent a day or two in Bethlehem and its neighbourhood. Under the Latin Convent at Bethlehem, they show three altars; said to mark the spot where Christ was born, where the manger stood, and where the Magi adored. These altars are splendidly adorned, and illuminated with many lamps.

The men of Bethlehem have peculiar privileges. They alone, of all Christians subject to the Turks, are permitted to wear the White Turban, and to carry arms. They are fine men; and have an air of boldness and independence, not commonly met with in the Christians of these countries. Their government is a kind of democracy; and their Chiefs are elected from among themselves. The Bethlehemites are perpetually at war with the Turks of Hebron.

(This Journal will be continued in our next Number.)

Miscellanies.

SYNOD OF ALBANY.

THE following *Narrative of the state of Religion*, within the bounds of this Synod, was drawn up and adopted at their Annual Meeting in Brownville, Sept. 15, 1820.

NARRATIVE, &c.

To hear the prosperity of Zion affords peculiar pleasure to her children. Such pleasure, the Synod of Albany have it in their power to bestow upon the churches and congregations under their care, by a relation of the dealings of God towards them during the past year—a year which will be set down in the annals of this Judicature of the Church of Christ, and in the hearts of its members, as having been most signally distinguished by spiritual blessings; one in which the interests of

the Redeemer's Kingdom have been greatly advanced; and which, when the Redeemed of the Lord shall stand upon Mount Zion, and looking down upon the darkness of the bottomless pit from which they have been recovered, will be remembered by them with unutterable joy. In recounting these favours, conferred upon us by the hand of our covenant God, the Synod feel that they have been bestowed upon very unworthy labourers; that they are the favours of a sovereign, yet compassionate Jehovah; and

would with one heart adopt the appropriate language of the Bible, and say, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake." Whatever of success might be attributed to us, viewing ourselves only as the instruments in God's hand; we would, with the deepest submission, bring it all at the foot of the Cross; convinced that "Paul may plant and Apollos water, but God must give the increase."

The Synod of Albany is made up of Seven Presbyteries; and to have a clear and correct view of the state of religion, it will be necessary to retrace the Providence of God during the past year, to each of these Presbyteries, commencing with that of St. Lawrence. The Synod are very happy to have it in their power to state, that in the large, comparatively new, and, in many respects, important part of the country within the bounds of this Presbytery, there has been a very visible and pleasing change in the state of morals. They who have been accustomed to see the Lord's day profaned by forbidden labour; and who, in the public service of God, have met with only a few of Zion's worshippers, now tell us of order, regularity, and very visibly an increasing desire to hear the word of God, and to attend upon all the ordinary means of Grace. By several of the congregations under their care, new and commodious buildings have been erected and dedicated to the service of Almighty God, and the whole state of morals and of society greatly improved. In several of the towns within the bounds of this Presbytery, the interests of vital Godliness have also been considerably advanced, and in many of their churches, though there has not been what is generally denominated a Revival of Religion, yet there have been many instances of hopeful conversion. Scattered throughout the bounds of this Presbytery are many, who are not only hungering but starving for the Bread of Life; many small societies that have no teachers, and are crying in the spirit and with the anxiety of the Macedonian man, "Come over and help us." Here are large districts of country entirely destitute of the means of grace; and which in earnest and pressing strains beg the

prayers and the exertions of the devoted Missionary of the Cross. It is with pleasure the Synod state, that *moral* order pervades, in a good degree, the *military* stationed within the bounds of this Presbytery; that they have been supplied with copies of the Holy Scriptures, and manifest some disposition to attend upon the means of grace. In Lewisville, God has shed down some of his precious mercy drops, and made his children there rejoice in a revival of his work.

In the Presbytery of Champlain, the state of religion is, on the whole, favourable in those places which enjoy the stated means of grace. Upon Potsdam and Lorian, God has begun to pour down the influences of his Holy Spirit; and the effects are already very visible. We trust that he is about to gather in a rich harvest of souls in those places. With the exception of these two places, there have been no special revivals; yet the outward means are well attended, charitable institutions are prosperous and multiplying, and a good degree of harmony pervades their churches. This Presbytery is in the midst of a moral wilderness. Large tracts of country inhabited, but no one to preach to them the unsearchable riches of Christ. This is a region which has hitherto been greatly neglected. The precious streams of salvation at which the way-worn pilgrim drinks and refreshes his soul, have flowed around it in every direction; but have not yet broke their way through this spiritual desert. They have heard from a distance the sound of the waters, but their thirst has not been allayed. The glimmerings of light that has occasionally flitted across their horizon, have exposed to their view, the dark, cold cloud that hangs upon them, and they wait with indescribable eagerness the rising of the king of day. From the windows of their cottages, and from the tops of the mountains, they are looking forth, and the anxious cry, "Watchmen, what of the night?" is raised throughout their benighted borders. When, oh when shall their cry touch the hearts of our churches, and the faithful missionary be sent to tell them of Jesus.

To the Presbytery of Oneida, God has manifested himself again in ways of mer-

cy. With only one or two exceptions, the congregations under their care have been more than ordinarily engaged in religion during the past year; and several of them blessed with the special presence and work of God. Upon Holland Patent, Clinton, New-Hartford, Whitesborough, Utica, Westmoreland, Mount Vernon, Litchfield, and Union, the Lord, has rained down righteousness, and many precious souls have been quickened by the vivifying influences of the Holy Spirit. If it were proper to make any calculation on a subject of this nature, the Synod would remark, that from the statements of the members of that Presbytery it would appear, that more than *seven hundred* souls have been born unto God during the past year. The fruits of these revivals, like those of every other genuine work of Grace, have been peace and holiness. In view of this conquest, made by the great Captain of our salvation over the hearts of his enemies, we cannot refrain from saying, "Go on, thou Prince and Saviour, from conquering to conquer, until every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Passing on to the Presbytery of Otsego, we are still able to mark the footsteps and the victories of the King of kings. Particularly in Cooperstown and Sherburne, the Lord has appeared for the salvation of many. In the former of these places the revival began in a very interesting and powerful manner; so *interesting* and so *powerful*, that if the relation did not exceed the bounds of such a narrative, the Synod would be happy to give it to their people. The fruits of this revival were one hundred and eleven hopeful converts; and in Sherburne, about two hundred. The general features of the work in these Societies were similar to those of the other revivals within the bounds of this Synod.

From Otsego, we come to the Presbytery of Albany. Here have been gathered many trophies of the Cross during the last year. In *ten contiguous towns* there have been special and powerful Revivals of Religion. But more particularly at Saratoga Springs, Malta, Stillwater, Ballstown, East Galway, West Galway, Amsterdam, and Schenectady, the work has been overwhelming. To give any

thing like a particular account of these revivals would very far exceed our limits. We can only say that the work has been very general throughout these towns; that it has been accompanied with very deep and pungent convictions of sin as committed against an holy God. And that its fruits have been such as to convince the most incredulous, that of a truth the Lord was here. The arrows of the Almighty have been sharp in the hearts of his enemies. Many a proud sinner has been humbled, and there is good reason to believe that nearly *two thousand souls* have been washed in the blood of the Lamb. A year such as the past has been, was never known before in the bounds of this Presbytery.

In the Presbytery of Columbia, God has also made bare his arm for the salvation of sinners. At Schaghticoke, North Pittstown, and Nassau, more than *one hundred* give hopeful evidence of being born of God. The same shower that watered the vineyard in the Presbytery of Albany, was spread out over these places. In Lansingburg there has been more than an ordinary attention to religion, and about 16 or 20 give evidence of a saving change.

With the rich and abundant effusions of the Holy Spirit, God hath been pleased to bless our seminaries of learning. In Union and Hamilton Colleges, there have been special revivals of Religion; the fruits of which are the hopeful conversion of thirty-four in the former, and seventeen in the latter of these Institutions. Thus with the smiles of his Providence upon these Colleges our Heavenly Father is mingling the converting and sanctifying influence of the Holy Spirit; and we fondly hope, preparing many faithful labourers for the fields already white with the harvest.

In some of our congregations lukewarmness and apathy still prevail. O would to God it were not so. But on all such the Synod would loudly call, and urge them to be up and doing in this day distinguished by God's merciful visitation to our churches.

On a review of the whole, we would cordially and unitedly say, "Bless the Lord, O our souls, and all that is within us, bless his holy name, and forget not all his benefits."

SYNOD OF NEW-YORK AND NEW-JERSEY.

At their Annual Meeting in October, 1819, the Synod of New-York and New Jersey, resolved to endow a Professorship in the Theological Seminary at Princeton. By the following extract from the Minutes of the last Meeting of the Synod, it appears that about Eleven Hundred Dollars, had been contributed to this object.

EXTRACT, &c.

At the meeting of the Synod of New-York and New-Jersey, in the city of New York, October 18, 1820, the following sums were reported, as having been collected for the Professorship, in the Theological Seminary at Princeton, to be endowed by this Synod, viz —

PRESBYTERY OF LONG-ISLAND.

An individual in Huntington, \$100 00
Three Widows in do. . 18 00

PRESBYTERY OF HUDSON.

From Blooming Grove, . 80 00

PRESBYTERY OF NORTH-RIVER.

From individuals in Newburgh, 42 00
Pleasant Valley, . . 23 00
Marlborough and New Paltz, . 15 00

PRESBYTERY OF NEW-YORK.

An individual in Jamaica, . 300 00

Another individual, do. . 10 00
From individuals in Rutgers-st.
Church, New-York, . . 240 00
Hempstead, . . . 23 00
Newtown, . . . 64 00

PRESBYTERY OF JERSEY.

A Female in Elizabethtown, . 120 00
Monthly Concert, do. . 20 00
Biblical and Church History
Society, do. . . 15 00
Hardiston, . . . 8 00
Chatham, . . . 24 25

Total, . . \$1102 25

A true extract from the Minutes of the Synod.

WILLIAM A. McDOWELL,
Stated Clerk.

SYNOD OF NORTH CAROLINA

A Member of this Synod, under date of the 25th of October last, wrote to his friend in Elizabethtown, New-Jersey, as follows:—

"I have lately returned from a very interesting meeting of our Synod, and the Missionary Society of North Carolina. We met at Poplar Tent, Cabarrus county. Our Synod have resolved, in connexion with the Synod of South Carolina and Georgia to endow a Southern Professorship in the Theological Seminary at Princeton; for which purpose we, on our part, have become responsible for the sum of fifteen thousand dollars, to be paid in five years. We calculate that the two Synods will raise thirty thousand dollars for this important object.

"Our brethren, according to custom, held a precious communion on the Lord's day. At the table opposite me, sat a brother in Christ, who excited much interest—a converted Cherokee from the Brainard mission-house, or one of its dependencies. He is called John Arch. He was serious and solemn in his deportment, and professed to enjoy much comfort from being with us. On Monday morning

our Missionary Society met. Some individuals had by their contributions made Mr. Arch a member for life of the Society. The Vice-President announced this to the congregation, and introducing the child of the forest, invited him to take his seat with us as a member. Mr. Arch then rose up, and in a very feeling, impressive manner, made the following little speech:

"My dear Brothers—I thank you for your kindness to me. I hope that God will reward and bless you; and what is more, that he will make you a blessing to my brethren of my nation. I add no more."

"The effect was to fill our hearts with the liveliest emotions of gratitude to God for the wonder our eyes beheld. There was scarce a dry eye among all who heard him. A subscription was opened that morning to constitute him a member for life of the United Foreign Missionary Society, and was nearly filled up in a short time."



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